

Our New Serial, "ALTAR STAIRS," Begins in this Number

# THE CHRISTIAN CENTURY.



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## EDITORIAL

### LIFE AND DEATH.

Jesus put a new significance into the word life. He came that we might have life and have it more abundantly. That was the chief purpose of the incarnation of the Son of God. God sent his own in the likeness of sinful flesh to be a sacrifice for sin and to condemn sin in the flesh, but even this great and important mission was incidental to the impartation of life. The Son of God came primarily to deliver us from the bondage of corruption into the glorious liberty of the sons of God. Science has in these latter days become the handmaid of religion and helps us to understand that death is as essential to our development and happiness as life is to our growth and glory. The scientific definition of life that it is correspondence with environment enables us to understand better the mystery of death and to realize at the same time the absolute necessity of dying to live. The teaching of Jesus that we must die to live is not arbitrary, but grounded in the nature of things.

"Life evermore is fed of death  
In earth and sea and sky;  
And that a rose may breathe its breath  
Something must die."

To live the natural life we must be in correspondence with the natural world. To live the spiritual life we must live in correspondence with the spiritual world. As we must know art to be an artist, we must know Christ to be a Christian. To live the higher life we must not only have visions of God, duty and immortality, but we must know God as intimately as we know our business or our earthly associates. To know God intimately and serve him daily we must die to sin and selfishness and live in daily, hourly companionship with the one who is the brightness of his glory and the express image of his person. Let us die daily that we may live the eternal life here and now.

### AN EFFORT TO UNITE.

The *Independent* recently published an article written by William Hayes Ward, D. D., of New York, which is of more than passing interest. It is an account of a meeting held in Pittsburg April 22 and 23 for the purpose of effecting, if possible, a consolidation of four religious denominations—viz., the Congregationalist, the United Brethren, the Methodist Protestant and the Christian connection. No two of them "have ever been in any close historical or geographical connection with each other. Where one strongly prevails the others are weak. Accordingly they have lived apart without much mutual knowledge. Yet all have felt the spirit of the times and the wrong, if not the evil, of schism."

The meeting was the result of an overture published in the *Religious Telescope*, the official organ of the United Brethren, and of considerable correspondence between representatives of the several bodies who were attracted by it. There were forty-three delegates present, all of them men of large influence in their respective denominations. "All seemed earnestly desirous of union, unwilling to separate without accomplishing something, and yet all anxious to sacrifice nothing that seemed essential." The first session, presided over by Washington Gladden, was given to an effort to become acquainted. Questions were freely asked with a view to bringing to the surface each others' ways and means. In the afternoon the conference broke into sections, each denomination having the opportunity to confer for an hour with each of the others. Later a sub-committee, consisting of three members from each of the denominations represented, was appointed to meet together and consult at closer range. While this committee was in session the remaining delegates held a prayer meeting for the success of the conference.

The committee first took up the question of a common creedal statement. The Congregationalists did not care for any at all, but were willing that such a statement should be made as a testimony, but not as a test. To this the United Brethren and Methodist Protestant representatives agreed, but the Christian connection delegates dissented and practically withdrew from the conference. Later the good spirit of these men was commended by special action. The question of polity was also considered, but with no very definite solution of the problem. It became apparent that "an absolute consolidation into one corporate body or denomination would not be feasible," but that for the present they must be satisfied with "something less complete, but looking toward a complete union in the future."

The following paper was accordingly prepared by the committee and adopted by the conference, not including the representatives of the Christian Connection denomination: "The Congregational, Methodist Protestant and United Brethren represented in this meeting agree to recommend that a sub-committee shall be appointed by the general com-

mittee to work out the preliminary details of a union looking to the ultimate and complete organization of these denominations in accordance with the following ideas: The formulated statements of doctrine, as held by each of the denominations at present, although phrased differently, yet being essentially the same, are to be affirmed. The union for the present is to be expressed in the organization of a general council, to be composed of representatives elected from the respective denominations composing the union on some ratio of membership; this council to have its powers and duties defined, but all legislative and judicial matters shall be referred to the general bodies of the respective denominations. These denominations shall retain their present names and their autonomy in respect to local affairs, but they shall add to their official title the following, "In affiliation with the General Council of the United Churches."

The sub-committee provided for was appointed and the time and place set for their meeting at Washington City, May 27. The results of this conference, as seen at present, seem meager enough, but the conference itself, and the spirit that seems to have characterized it is a good omen. The Disciples of Christ, while they see the inadequacy and necessary limitations to such an effort, cannot but hail with delight every honest attempt to heal the divisions which have so long stood in the way of the largest usefulness of the church. The fact that four denominations, so diverse, can meet through their chosen representatives for such a purpose, engage in the free discussion of questions upon which they somewhat widely differ, and have it issue in such good feeling and in a pronounced purpose to try in a formal way to work out the problem of union among themselves, is commendable.

#### LET US BE FAIR AND JUST.

The epidemic of strikes in all our large cities naturally gives rise to questions concerning the good or evil of labor unions. No doubt in some instances the unions act inconsiderately. But nothing can be gained by an unfair and unjust arraignment of organized labor. President Parry's address before the National Association of Manufacturers was an unjust arraignment of organized labor and a bitter denunciation of its aims. The labor unions have their faults just as our churches do, because they are made up of imperfect members, but no true Christian can sanction an unfair condemnation of labor unions because in the heat of a great industrial struggle individuals do wrong. As Sherman said, "War is hell," and in the industrial war between labor and capital there is some heat on both sides. One of the manufacturers asked if ever "in all the history of the world there existed such a condition of oppression, cruelty to men, women and children, terror, anarchy, beatings and murder as now exists under the acts of desperate members of labor unions." Yankee fashion, we would answer this question by asking a few more questions. Was there ever such cruelty to women and children as is practiced in sweat shops and factories to-day? Did the investigations of the strike commission not show a continual condition of cruelty under the reign of the mine operators which far exceeded all the cruelty during the strike? Did not the strike commission completely exonerate the leaders of the labor organizations from any complicity with the violence of desperate members? Organized labor makes mistakes as well as trusts, but it is unfair and unjust to hold capital or labor responsible for all the selfishness and demoniacal meanness of individuals. No church should be judged by its meanest and most selfish members. No more should the labor union. Our views have been well expressed by Mrs. Parks:

"We may be profoundly thankful that the laborers of to-day organize, and that they demand recognition for their organizations. It means the difference between the French revolution and the bloodless English revolution of 1688. The starving mob, frenzied by the sufferings and by its sense of its own helplessness, can destroy bastiles, overturn thrones and massacre with the bloodthirstiness of tigers.

When its rage is spent, it has nothing to show but ruins. The excesses of the French revolution were the inevitable accompaniments of the uprising of a people who did not know how to organize. The patient, dogged, steady march through the centuries of the English people toward political freedom was the natural progress of a people accustomed to united action. The one, in impotent fury, turned on its oppressors with fire and sword; the other, through its representative, deliberative parliament, demanded, with a voice which could not be denied, "redress of grievances." The French mobs secured speedy and terrible vengeance; the English parliament established the liberty of the English people."

Our industrial struggle is but the continuation in a changed form of the struggle of our English forefathers. "It is an endless battle to be free." Once the conflict raged round the English parliament; now it rages round organized labor. Now, as then, it is the battle of the whole people, for the enslavement of labor means the loss of our civil liberty.

#### GLANCE AT THE GLOBE

Episcopal diocesan convention of Chicago votes in favor of changing the name of the church.

Army inspectors criticise the training afforded at military colleges and the inspector general will insist upon remedial measures.

Presbyterian general assembly appoints committee, headed by Dr. Coyle, to promote federation and consolidation with churches of the reformed faith.

City of North Topeka, Kan., wiped off the map by fire and floods. Two hundred or more residents perish and property loss reaches \$5,000,000. Survivors tell of terrible scenes.

Unprecedented floods in Kansas, Missouri and Nebraska and neighboring states result in great loss of life and render homeless 25,000 or more persons. Outlook is grave, as rivers continue to rise.

Flood at Des Moines makes 6,000 people homeless and twenty-three deaths are reported. State capitol is thrown open to refugees, and Governor Cummins may call extra session of legislature to provide for relief work.

Savings deposits in Chicago banks now exceed \$100,407,000, the increase in this class of deposits last year being upward of \$22,000,000. Strikes do not appear to interfere with the hoarding of cash in the "little steel banks," whose contents are later deposited in various institutions, and bankers say Chicago is just beginning to learn to save.

#### An Empty Day?

By Mabel Earl.

"An empty day," I said, when from his hand  
I took it first, what time the dawn grew gray.  
"Void of the work and joy that I had planned;  
An empty, bitter day.

"How shall I face the long, still hours," I said,  
"The slow, sure hours whose silence is not peace,  
As one by one they pass with even tread  
Until the daylight cease?"

I bowed mine head and said, "God help me bear  
The cross of these forsaken hours, I pray,  
As in thy sight." Then first I was aware  
Of patience in my day.

One after one the silent hours went past,  
Nor joy nor hope came near my lot to share,  
Nor blessed work, to hands which pain held fast;  
Yet they were hours of prayer.

And while I waited and they still went on,  
Infinite yearning drew my heart above,  
Outreaching to the gates where Christ has gone—  
So they were hours of love.

One other Guest I knew, when far away  
The last still hour through sunset portals trod;  
The presences that filled my empty day—  
Prayer, Patience, Love and God.  
Deer Lodge, Mont.

## CONTRIBUTED

## Sing, Little Birds.

CHARLES R. WAKELY.

Sing, little birds, and sweetly fling  
 Your music on the summer air;  
 Your joyous carols surely bring  
 An added charm to nature's prayer.  
 They chide us for our wanderings,  
 Our selfishness, our ponderings,  
 With anxious thought on worldly things,  
 Which vex our minds with care.

Sing sweetly little birds, and long  
 The world doth need your happy lay;  
 The cheering music of your song  
 May waft its care away.  
 Thy blithe and merry carolings  
 New thought, new life, new spirit brings,  
 And win us toward those better things  
 For which, in heart, we pray.

## RELIGIOUS JOURNALISM.

W. F. RICHARDSON.

What are the functions of a religious journal? What is its place and purpose among the people whose spiritual life it is supposed to represent and whose organized interests it is intended to further?

1. It is an organ for information. It is, first of all, a religious *newspaper*. The very word "journal," from the Latin "diurnal," shows the primitive significance of the name. It is to record the daily happenings of the world, so far as these fall within the sphere of its primary design. The merchant must have his trade journal, that he may know the state of the market; the lawyer his legal journal, that he may learn the latest decisions of the courts; the physician his medical journal, that he may be informed of the progress in medicine and surgery. So the church of God is ever asking, "Watchman, what of the night?" How goes the war for righteousness? Where is the battle against sin being waged the most hotly? Where are reinforcements most needed?

Especially should our great church papers bring us tidings of the vast world movements which are transforming the face of society and the characters of races and nations. Tidings from the front should be ample and continuous. News from our missionaries, on the frontiers of our own land and on the dark shores of heathendom, might well fill many columns now devoted to unfriendly controversy or to local and trivial gossip. It is far more important that we should know what our brave brothers and sisters are accomplishing amid the dark-skinned children of China, Japan, India and Africa than to be informed of the addition of one noble soul to the First Christian Church of Kansas City or the salvation of two by letter in a church in the Western Reserve. Let us take it for granted that our preachers are converting men and women to Christ all the time, and that our congregations are steadily growing in numbers. Let us adopt the suggestion which has been made and establish local papers for state and district uses, in which all merely local matters may appear. Then let us use the columns of our few great national journals for *real* news, such as special seasons of ingathering at home; tidings from our outposts in heathen fields, and our equally important stations in the undeveloped parts of our own land; new advances of our glorious plea for Christian union; the enlarging of the hearts of Christian men in noble and helpful philanthropies; the rising tide of civic righteousness; the efforts to adjust more equitably the relations between laborer and employer; the protest against unscrupulous getting and unbrotherly spending of enormous wealth; the growing sentiment of national fraternity. In order to be well informed upon such matters as these we could afford to remain ignorant of a thousand things which too often fill our re-

ligious papers, without either adding to the stock of our useful knowledge or increasing our love for one another.

2. The religious journal is a means of edification. Its mission is to conserve the spiritual life of the brotherhood. "Let all things be done unto edifying" is as imperative upon the editor as upon the preacher. Not what will secure subscribers, but what will build up the kingdom of God, should be the supreme question in the office of the religious newspaper. The sanctum and not the counting-room should determine the contents of the columns that are to be read in our homes. Since the day when Luther rebuked the sin of selling indulgences Protestantism has refused to measure the orthodoxy of any institution by the number of shekels that rattle in its treasure-box. A mercenary press, if it becomes dominant in any church, will dethrone God from his altar and set Mammon in his stead, and the end of that church is death and dishonor.

We ourselves are to blame for the cheapening of our religious papers, in price if not also in quality. We have demanded that they keep the price down to a figure where only an enormous subscription list can make the business pay. How can we expect that they shall bring to us weekly such splendid journals as issue from some of the religious presses, which receive two or three times as much for their publications? It is a shame for us to force our papers down to the dollar basis, and then demand from them a two or three dollar paper. Only the sacrifices of editors and contributors and the patience of stockholders could have given us such creditable journals as we have. But it is time for a change. Let us require of our national journals higher intellectual, yes, and moral, ideals, and support only such as will rise to these. Let us support these generously, begrudging not the extra dollar it costs us, and suffer those which persist in staying upon the lower level to peacefully sink into their graves and be tenderly laid away to the rest which they have so stubbornly denied to their readers and contemporaries.

In order to do this work of edifying the church the religious paper must have many articles of deeply spiritual character, redolent of the closet, and bringing to the reader from the Word of God its rich stores of instruction, inspiration and promise. The primary principles of the Gospel must find frequent place, for it will be read by many in Christian homes who have not themselves yielded to the claims of the Prince of Peace. It has an evangelistic work to do, which is a part of its office of edification. Many, likewise, who have been reared under other religious influences than those at work among us, will read its columns, and the simplicity of the way of salvation as taught therein will bring many of them to accept a home among us and become, as we have seen in a thousand instances, ardent advocates of the restoration of New Testament Christianity. We need more simple, evangelical, ardent appeals to the heart in our average religious paper. Men are convinced through their feelings as often as through the reason. It is not the cold iceberg of a syllogism that brings men to the foot of the cross, but the warm, fervent, burning story of divine love, pouring from a heart which is itself aflame. How many thousands have been brought to Christ through the simple tract of Dr. Newman Hall, "Come to Jesus!" we do not know. But it has lived through the years, and yet pursues its way of blessing, while countless mighty arguments on religious doctrine or ecclesiastical history have been forgotten. We need food for the lambs as well as for the sheep. Not twaddle, such as some misguided writers deem necessary for children. This work requires the wisest heads, the warmest hearts, the readiest pens among us. Above all, the columns of our papers must be saturated with love if they are to edify our people. No amount of intellectual vigor or theological orthodoxy can atone for the lack of love. "Knowledge puffeth up, but love buildeth up," says Paul. The Church of Christ is not a balloon, but a building. It is constructed not for inflation, but for indwelling, even for the indwelling of God. He who writes for our religious papers should wing his words with prayers,

and then they shall reach the hearts and influence the lives of men, and always for good.

3. The religious journal is an organ for the unifying of the body which it professes to serve. This end seems to demand that the editor of such a paper shall not be an extremist, that he shall "keep in the middle of the road." If he is wise enough to edit such a paper it will be his unvarying policy to study the things that make for peace and things whereby one may edify another. He will be a conservative. Not in the sense sometimes given to that much-abused word—namely, opposed to every newly discovered or newly stated truth; not that conservatism which would bind the church to outgrown methods and count as inspired every custom and opinion of the fathers. But that true conservatism which "conserves" or preserves from injury the unity and strength of the church of God; the conservation of the energy of the Spirit of God in the Body of Christ, by concentrating it upon its proper work, the salvation and sanctification of the human soul. The religious editor who thus conceives of his office will neither by his narrowness suppress thought, nor by his broadness vaporize it. He will neither despise the wisdom of the fathers nor count the past infallible. He will assume no diploma from the brotherhood as the censor of opinions. He will be as strongly opposed to a monopoly in freedom as in trade. He will attribute inerrancy neither to human forms of statement nor to his own *ex cathedra* decisions from the tripod. He will not consider the possession of a few thousand subscribers by his paper, out of a membership of over a million, as giving him the right to pose as the mouthpiece of "the brotherhood." He will not boast of his superior soundness in the faith or greater popularity throughout the church, remembering that the true hero and brave soldier leaves to others the work of trumpeting his fame. He will be a peacemaker, not a "pieces-maker," in the church. He will count the promoting of love among his brethren a higher service than "downing" a rival paper. Indeed, in a truly religious press there will be no *rivals*. Preachers who throw mud at each other are considered to have forgotten their calling. They are fellow-laborers in the work of building up the kingdom. It is well for our editors to remember that they, too, are partners, and not rivals.

By building up the unity of our own people our religious papers will the sooner and more surely bring on the consummation for which our fathers preached and prayed and suffered, the unity of the whole body of Christ. Until we can exhibit a closer unity within ourselves our plea for the oneness of the whole body of believers will be sorely crippled. We are daily hearing the question, which our Lord asked of the first disciples, "What do ye more than others?" Let us banish all strife from our pulpit and press and show by our words and conduct that "We be brethren" and that the Spirit of God is indeed abiding in us all.

4. Finally, the religious journal is an organ of co-operation. As a medium of communication between the churches it is invaluable. It is a silent messenger, entering the home every week, bearing its meed of blessing far and wide to many fainting and discouraged hearts. When the preacher cannot be heard, because the hearer stays at home, the paper comes with its appeal for the cause of righteousness and looks meekly into the faces of the household, as beseeching their attention to its high call. The services of the religious paper to the great enterprises of the church have been incalculable. It makes possible our growing missionary offerings. It gives impetus and wider interest to the cause of education. No co-operative work is possible that would be worthy of our numbers and resources without its support. Nor has this service been properly rewarded by our churches and ministry. "A Christian paper in every Christian home" is a cry worthy of being taken up by every friend of our co-operative work, and echoed until it is heard at every fireside and until one of our religious journals enters regularly every home among us. A mighty impetus would thus be given to the cause we love and such an era of growth in numbers, enthusiasm and spirituality would ensue as would

make the years behind us seem almost unfruitful by comparison. May the day soon come when our press will so truly conserve the information, edification, unification and co-operation of our people as to win from them a far wider reading and a much more generous support. Unto this great end let us labor and pray.

#### REJECTING ANSWERS TO PRAYER.

GEORGE DARSIE.

When Peter came knocking at the gate of Mary after his deliverance from prison, and Rhoda had announced the fact to the company gathered there to pray for that very thing, they refused at first to believe her announcement. In other words, they rejected the answer to their own prayer! And we marvel at their obtuseness, and say we could not be guilty of the like. Couldn't we, though? Let us see.

Sorrow comes upon us. Trial and bereavement enshroud us with darkness. We cry unto the Lord for comfort. He hears and answers.

A kind and sympathizing heart is sent to bring us cheer and solace. But we lock ourselves up in a dark room and refuse to see any one. He sends us a hundred messages of comfort in his Word, but there it lies on the stand unopened and unused. The services of God's house are at hand, designed for all afflicted and grief-stricken souls, and full of strong consolation. But they, too, are refused and neglected. When David's child died the first thing he did was to go into the house of the Lord to worship. But that is now the last place we think of going when sorrow lays a heavy hand upon us.

And so it is that when the knocking Peter of comfort comes to our gate, though we have prayed long for his comfort, we refuse to let him in. We reject the answer to our own prayer!

We also pray that God would make us useful in his service. And at once he opens before us opportunities for work. There never was a man who wanted to do something for God but could easily get the chance. And yet when it comes, how often it is spurned. We don't want the kind of work God sends. Like Naaman, we should be willing to do "some great thing," but the little, common, every-day things that bring neither prominence nor *eclat*, we despise. To teach a Sunday-school class, to speak a word in season to him who is weary, to warn the tempted, to be gentle and patient in the midst of our family, to be everywhere helpful to and considerate of others—these and such as these are the answers that knock at our gate, and yet how often we shut them out!

Or we pray for God's Kingdom to come, and his will to be done on earth as it is in heaven. In other words, that the gospel may be spread through all the land, and in all the world. To answer just such prayers our home and foreign missionary societies were born. The time of their annual offerings comes round. The earnest appeal is made. The splendid work is pressed on the conscience. And yet, although it comes as the direct answer to our prayer, how many of us either never see the collection basket when it is passed, or else dole out a mere pittance for the sake of appearances! A prayer for the spread of the gospel and the triumph of God's kingdom that is not backed up by a liberal and self-sacrificing contribution, is little short of a crime. To say the least, it is downright mockery. God's answer comes in the shape of demands and opportunities for enlarged giving. And our refusal is a clear case of rejecting the answer to our own prayer!

Query: How can we expect to maintain a living faith in the efficacy of prayer if we persistently refuse to recognize the answer when it comes, like Peter, knocking at our gate?

Frankfort, Ky.

Like Alpine climbers our own safety is in steadfastly fixing our gaze on him, our Guide, and following step by step the path he trod, that he might know all the dangers and difficulties that beset our way. And we may be sure he will never lead us farther or faster than we can safely follow.

## BAPTISM AND LEGALISM—THE ISSUE NOT MET.

A. B. JONES.

Our fathers in the ministry, under whom I learned to preach fifty years ago, all had a sermon on "Moral and Positive Law." These sermons were intended to set baptism before the world as a "positive institution" authorized by the "arbitrary" will of God and appealing solely to man's "loyalty to rightful authority." Illustrations were used—the "brazen serpent" in the camp of Israel—"look and be healed, fail to look and die." Saul was commanded to "utterly destroy" the Amalikites, man and beast. Failing to do this he "lost the kingdom." Naaman, the leper, was told to "dip seven times" in the river and "be healed," but disobedience here would be "fatal."

So the penitent believer is commanded to be baptized and "be saved" or to neglect it and "be damned." This bitter pill became too drastic and a reaction set in. Later, one preacher began to declare that "Christianity has no positive or arbitrary element in it—no rites or ceremonies." Everything is moral and spiritual in its nature. The "bitter pill" of baptismal salvation is now "sugar coated." And our scribes write about "the spirituality of baptism," "baptism the opposite of legalism," a "spiritual act," "fourfold spirituality of baptism," "baptism the penitent's prayer for forgiveness," and thus "baptism may be, as demonstrably it actually is, a divinely appointed condition of forgiveness," etc.

In these two views of baptism, so widely differing, we have the old adage freshly exemplified—"extremes beget extremes." Neither one of these positions is tenable. Baptism is not an arbitrary appointment of Christ. He found men already using it as a symbol. He incorporated it thus into Christianity. As Alexander Campbell says, "By universal consent baptism is the symbol of moral purification." But a thing must first exist before it is symbolized—moral purification before baptism. *Nor is there any spirituality in baptism.* It is not in the water, it is not in the body dipped in the water, nor in the act of dipping. The spirituality is all in the soul and must be there prior to baptism, which is a ceremonial declaration of the fact. We can speak of the "spirituality of baptism" only by a metaphorical use of language in which the quality of mind is transferred to a physical act. The bare statement of these facts is their proof. But is baptism a "condition" of moral purification? Certainly not. This would be like making an effect the condition of a cause. Moral purification is the condition of forgiveness of sins and of salvation. "He that believeth not shall be damned"; "except ye repent ye shall all perish." It is nowhere written, "He that is not baptized shall be damned," or "Except ye be baptized ye shall all perish." If such were the fact surely it would be so written somewhere. Here is the unmet issue—*Is the unbaptized penitent believer unsaved, is he damned?*

If baptism is a "condition" of salvation the unbaptized man is certainly "damned"; just as the unbelieving and the unrepentant sinner is "damned." And, then, we have the logical conclusion that the penitent believer, morally purified—purified in heart by faith, purified in life by repentance—is "damned." What, then, did the Savior mean when he said, "He that believeth on the Son of God is not damned"? Are men morally purified found in hell? Yes, if baptism is a "condition" of salvation. The impenitent man is surely lost because repentance is a "condition" of salvation; by parity of reasoning, then, the unbaptized man is surely lost if baptism be a "condition" of moral purification, or forgiveness of sins or salvation.

Alexander Campbell, in his debate with Mr. Rice, said: "*I do not hold baptism to be absolutely essential to salvation in any case.*" And in the leading editorial of the *Christian Standard*, April 25, 1903, it is written: "*All agree that the penitent believer is a man who has been saved from his past sins.*" (Are we all thus agreed?)

If these declarations be true, then baptism is not a "condition" of moral purification, remission or salvation. But there is certainly a connection between baptism and these

elements of the divine life. Baptism is the outward expression, symbol, sign, seal, certificate, declaration of the reality within. Nor will a mistake or failure in that which is without render ineffectual or unreal that which is within; any more than a failure to carry a flag or to uniform will neutralize the patriotism and courage of soldiers. But as this patriotism leads the soldiers to conform to the army regulation, so will repentance and faith lead converted men to baptism, just as they understand this to be the regulation of the Lord's army.

Is forgiveness of sins something "bestowed upon man"? What better is this than to say, as we have so frequently had to correct in sectarian terminology, "forgiveness is wrought in man"? It comes much nearer to the truth to say, "forgiveness is wrought in God," or "bestowed on God." Man thinks, feels and wills, and God thinks, feels and wills. Here are two intelligent, moral beings standing personally in touch with each other. Man sins, God is offended—wounded. Man repents and God forgives. The change wrought in man by a consciousness of sin and a penitential trust in Christ touches the great heart of the infinite Father with instant compassion and forgiveness. When a human father sees the tears of sorrow in the eyes of his wayward boy he forgives. We have here a moral cause producing a moral effect. God is more forgiving and loving than man. Here comes in the doctrine of "justification by faith"—justification on the ground of a penitent trust in Christ. This is the fundamental doctrine of Christianity. Conscious forgiveness in the heart is one thing—the capital thing—its outward expression in word or deed is another thing and a subordinate thing. The real thing is in the heart of the great Father. Baptism is only a token, certificate or assurance of this prior reality. Who can believe that the loving nature of the heavenly Father is unmoved by the penitent sinner's surrender, and yet warmed into forgiveness by seeing a man baptized? Is the divine government a moral institution, or is it a legal affair like our state government? Is the doctrine of "justification by faith" to be made to conform to "baptism for remission"; or is the latter to conform to the fundamental principle of our holy religion—justification by faith? Do you tell me that we are justified by faith when we are baptized, and we "believe into Christ" when we are "baptized into Christ"? Do you mean this for serious argument or are you trifling with sacred things? The Israelites "were baptized into Moses in the cloud and in the sea." But had they not believed into Moses—into his reign and leadership actually and practically when they trusted him and followed him from the presence of Pharaoh to the seaside? Was their "baptism in the sea and cloud" anything more than a ceremonial confirmation of their faith in him and his leadership over them? The application to Christian baptism is easy.

The consensus of the world's scholarship maintains the doctrine of justification by faith, and yet holds to baptism for remission. To quote the utterances of the men on baptism for remission (a thing habitually done by our preachers and writers) to prove that they hold to this doctrine in the same sense with themselves—to do this without, at the same time, mentioning the fact that these scholars all hold to justification by faith, is to grossly misrepresent the men and to pervert truth. This disengenuousness is only equaled by the sectarian who quotes your language on baptism for remission to prove that you hold to baptismal regeneration. These are two distinct doctrines, but not more so than are justification by faith and baptism for remission.

Paul never used the phrases "baptized into Christ," "baptized into his death," "put on Christ," etc., as modifying his great lesson of "justification by faith"; but only as evidence that those who had been thus baptized had accepted his fundamental doctrine of "justification by faith." Donning the uniform does not make a man a soldier, but it is evidence that he is a soldier, that he was properly made one before he put on the uniform.

"Ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put

on Christ." Their being ceremonially baptized into Christ and ceremonially putting on Christ is evidence that they were "the sons of God through faith in Christ Jesus."

Is there any legalism in baptism? That depends. We are not speaking of that phase of legalism pertaining to "Paul's day," but of the present day. The underlying principle of legalism, however, is substantially the same always and everywhere. Baptism is an act or deed. Baptism is a command. Therefore, baptism is a deed of law. Not of the Jewish law. But while Paul's chief contention is with the Jews, his argument is not limited to their law, but applies to the Gentile as well. Hence his sweeping conclusion—"Therefore, by deeds of law shall no flesh be justified."

Did the Jew or Gentile against whom Paul argues claim to be "*perfect, inwardly and outwardly*" in his observance of law? Certainly not. He only claimed in a general way to live according to law. The Jew especially, with his revealed law, was claiming righteousness—justification before God on the ground of general obedience—imperfect obedience. Hence Paul's point: "It requires *perfect* obedience to be justified by law." Even in Paul's day, then, there were "legalists" who expected justification through imperfect obedience. Those who hold baptism as a "condition" of justification are "legalists." Not because they claim "perfect obedience inward and outward," but they claim it on the ground of strict obedience to *this one law* and a general though imperfect obedience.

Justification and salvation are matters of *grace*, and not of law—not even the law of baptism. And yet every act of obedience to law is helpful and has a saving tendency by leading a man away from his sins and into righteousness. And hence it is said—"Baptism doth also now save us."

The "divine wisdom" of baptism—well, yes, as a ceremonial institution baptism is appropriate, important, significant and beautiful—a wise provision. But when a man attempts to vindicate the "divine wisdom" in baptism as a "condition" necessary to getting away from sin and into righteousness and into eternal life, his task will not excite the envy nor the admiration of many thoughtful men.

Liberty, Mo.

#### A FEW PARAGRAPHS.

J. H. PAINTER.

Some things in recent issues of the CHRISTIAN CENTURY move my pencil. . . . First, I note with interest your purpose to enlarge and improve your paper, although a spicy and bright journal already. . . . Second, while the term "immortal" is, I think, a little too strong to apply to the *Christian Standard*'s course, as to Berkeley Seminary, the fact that the CHRISTIAN CENTURY is disposed to call it down, when it believes the *Christian Standard* is perpetrating an injustice, is refreshing. Hitherto the CHRISTIAN CENTURY has shown such a disinclination to controversy that it seems to prefer that the pot should not boil at all, lest it boil over. But that is the only way to get sugar out of the juice. The risk, then, must be taken, or else go out of the business of sugar making. A certain kind of controversy should be avoided. It takes patience—but "let patience have her perfect work"—to explain, defend or deny, as the case may be, when we have been misunderstood, misinterpreted or misrepresented, as we are apt to be in this war for truth and righteousness, but it is better to do it than, by our continued silence, to let the matter go by default on the plea that sensible people will understand us whether others do or not. . . . Fifth, in your reply to Briney—and also elsewhere—the terms "destructive and evangelical scholars," "destructive critics" and "evangelical critics" are employed. They have been in use, in various quarters, for some time. But, up to date, I have seen no clear definition of what a "destructive critic"—"scholar"—is, nor what an "evangelical scholar"—"critic"—is. The best guess I have been able to make, after examining the context, is: One believes in the supernatural; the other does not. But that doesn't meet the facts in the case. For there is disagreement among scholars who

believe in the supernatural on some matters pertaining to the inspiration and inerrancy of the Bible. Now, since you are somewhat in the habit of using these terms, will you please define them?

Sixth, you say "Questions concerning higher criticism cannot be settled in a religious journal." Well, they can be discussed there, and ought to be, if they have any bearing on the religion represented by that journal. There are some minds in which these questions can be settled by intelligent discussion in religious journals, and have been, but, of course, there are other minds in which no question can be settled by any method, human or divine. The conduct of a religious journal should not be gauged by them. . . .

"The organ question was not settled by debate. Our great brotherhood outgrew it." It was settled by discussing it, where it is settled at all, with some holding one view of it and some another. Does not the view you hold concerning the organ depend upon your having discussed and so "settled" it? Mine does. You and I have outgrown it in just that sense. It is hardly proper to say of those who have ignored it that they have outgrown it. There are others of this "great brotherhood" who, if left out of the count, would considerably detract from our greatness. They have settled the organ question time and again and are still settling it.

But excuse this rambling. I have not bothered your readers for a long time; hence they might indulge me while I throw in a seasoning, just for variety. But before I close I want to commend the articles on Amos and his times, and that of the "Chronicler" on "Revivals." Success to the CHRISTIAN CENTURY and its constituency.

#### THE STRENUOUS LIFE.

The lesson of combining zeal, fervor, intense enthusiasm with broad charity and sanity—that is the lesson that we all need to learn. The life worth living is the life of the man who works; of the man who strives; of the man who does; of the man who, at the end, can look back and say, "I know I have faltered, I know I have stumbled, I have left undone things that should have been done and much that I have done would better have been left undone, but as the strength was given me I strove to use it; I strove to leave the world better and not worse because I had lived in it."—Theodore Roosevelt.

Leavening the Nation, the story of American Home Missions, by Joseph B. Clark, D. D., Secretary of the Congregational Home Missionary Society. Pp. 362. Price \$1.25 net.

This is one of the especially timely and intensely interesting volumes issued by the Baker & Taylor Co., New York, the publishers of Dr. Josiah Strong's inspiring and informing books, dealing with the great practical questions of our political, social, commercial and religious past and present, and the outlooks for the future. This most recent addition to the helpful literature of this class, of which there is not an oversupply, deals in a delightful way with the history of the beginnings of the missionary organizations in New England during the first decades of the last century. The organization of the first missionary societies for the evangelization of the "Northwest Territory," marks a new era in the religions, and in many respects, in the political history of our country. The pioneer preachers sent out and largely supported by the churches in New England and the middle Atlantic states, had a large share in the shaping of the newer states in the great west, in the "Northwest Territory" and in the territory included in the "Louisiana Purchase." They dealt with men and conditions "in the raw," as President Roosevelt put it in his vigorous and apt manner, in his tribute to the hardy pioneers of Methodism. And dealing with society while it was still the "gristle" their influences will abide through all the ages. The record of their self-sacrificing toils is a part of our history which needs to be told, and oft repeated. It is, indeed, an inspiring chapter in the era of God's redemption of the world through America. The volume gives in brief but illuminating outlines the summary of the work of planting churches in the "Western Reserve" in northern Ohio, and the development of the work in Indiana, Illinois, Michigan, Iowa, Kansas, Nebraska, the Dakotas and the present great "Northwest." The narrative is inspiring with the presence of great living personalities—men of whom the world was not worthy, and who accounted not their lives dear unto themselves. A chapter is devoted to the "New England of To-day"; also a chapter each to "Woman's Part" and "Co-operative Agencies—the Bible and Tract Societies and the American S. S. Union."



The world's great Altar-stairs  
That slope through darkness up to God.  
—TENNYSON.

## CHAPTER I.

### FREDERICK STERLING.



REDERICK STERLING sat at his desk in the study of the parsonage, looking abstractedly at the notes of a sermon on the Transfiguration. At his right lay a well-worn Testament, opened at the seventeenth chapter of Matthew. To an ordinary observer the preacher would have seemed to be absorbed in the contemplation of the scene on the Holy Mount, of which Matthew, in a few words, makes so graphic a record. But in reality his thoughts were not lingering among the spurs of Hermon, or painting the glorified face of the Master, or penetrating the veil of the overshadowing cloud.

A roaring fire in the grate lighted the room with a flickering, dream-compelling glow. Now and then the flames seized upon some splintered fragment of wood, which had been shrinking from the approach of the destroyer, and then a sudden blaze of light brought out clearly to the sight every object in the room—the stand in the corner covered with pamphlets and papers, the bookcase against the wall crowded with historical, scientific, theological and poetical works, the revolving bookcase near the center of the room filled with cyclopaedias and commentaries and crowded with an assortment of magnazines, the oil stove and cooking utensils thrust back as far as possible into obscurity, the pile of steaming clothes spread over chairs near the grate to dry, the fine, resolute, heroic features of the Apostle Paul hanging in a frame over the writing-desk, and the well-shaped head and thoughtful brow of the youthful preacher, who sat in a large armchair, thinking of himself and dreaming of his fatherless friend whose heart was almost breaking with grief on this cheerless, stormy night.

The day had been a laborious one for Mr. Sterling. Early in the morning he had spoken feelingly and eloquently of Basil Raymond's praise-worthy qualities to the large and sympathetic audience assembled at the church, and then he had led the funeral procession for twenty miles through the storm to the burying-ground, where the body of the deceased was laid to rest in proximity to the graves of his ancestors.

The gloom of a moonless night had wholly obscured the landscape before Mr. Sterling, bespattered with mud and benumbed with cold, re-entered the City of Stonington; but the splashing of horses' hoofs through the mud and water behind him reminded him that he was not alone in the gloom, and touched his heart with a feeling of the inconsiderableness of his personal discomforts when compared with the bitter grief of the occupants of the other vehicle.

He drew the reins in front of the house where Basil Raymond had lived, and there awaited the coming of the widow and her child. When the carriage came to a stop at the gate, he opened the door and assisted the ladies to alight. Uttering a few words of comfort, he pressed the widow's hand, while she, with unnatural voice, thanked him for his comforting ministrations. He turned to the younger woman, and spoke to her even more tenderly than he had to her mother, and held her hand with a lingering touch, which did not escape the notice of either of the women; for the daughter gently withdrew her hand, and the mother's face

showed a strange commingling of pain, tenderness and fear. At this moment a young woman, tall and agile, came tripping softly from the house, and wound her arm around the form of Esther Raymond, and the two, followed by Mrs. Raymond, passed through the gate along the walk into the house, shrinking for an instant on the threshold, the one from a momentary dread of the desolated home as if expecting to see the ghostly form of her father start up out of the shadows of the dimly lighted hall, and the other from the warm sympathy of her susceptible nature which responded unerringly to every passion of her best and dearest friend. Mr. Sterling waited till the door was closed, and then drove home, and proceeded to feed his good horse, thinking not of his own wants till the faithful animal had been left to the quiet enjoyment of a warm stall and an abundance of food.

Meanwhile the temperature had fallen, and a cold rain had been followed, first, by large flakes of snow, and afterwards by a furious storm of driving, whirling, cutting sleet. Mr. Sterling removed his wet garments and spread them on chairs before the grate to dry, and then prepared and ate a simple meal. He brought an armful of wood from the porch to replenish the grate. As he turned to close the door, a puff of wind extinguished the light. Without relighting the lamp, he threw himself into an armchair, and, under the subtle influence of the fitful light from the grate, began to dream of himself and of the fatherless Esther from whom he had parted but little more than an hour before.

His thoughts ran back to the shadowy scenes of his early life at the Orphans' Home. A severe punishment for some trifling transgression, an occasional gleam of sunshine shimmering into the heart, seemed to make up the whole of his youthful existence, all other events having been so commonplace, so like one another, as to have faded away entirely from the mind.

He remembered well the occasion of his leaving the Orphans' Home. With what earnestness did he endeavor at that time to learn something definite concerning his parentage and birth! He was told that he had been found a crying, starving, abandoned babe, and had been taken to the home close by for nourishment and shelter. Was there no contemporaneous event to indicate his parentage? He was shown certain newspapers which contained an account of the suicide of a handsome young woman whose body had been found in the river. There was no mark upon her clothes or person, however, to indicate her name, and the body was not claimed. Such, at least, was the story told him by the officers of the home. He was shown a casket which contained a note and a locket. The note read: "God bless and save my child!" The locket contained the picture of a sweet young girl and a braid of golden hair. Was the picture the likeness of the unknown suicide? The only answer to this question was an acquiescing droop of the eyelids. It was enough.

"The note and the locket and the braid of hair! They are mine! Give them to me!"

Grasping these fragile links which bound him to the mysterious past, he left the home, animated with an ambition to trample difficulties under foot and to achieve success in the world. He began under a cloud, and without friends.

Whatever the failings and weaknesses of his parents may have been, they had transmitted to him many virtues, among which were patience, perseverance and diligence. Therefore, he was not long in idleness after his exit from the home. Having failed to find work in the city, he sought and found employment on a farm, where he labored throughout the day with the privilege of prosecuting his studies of evenings. As soon as he had saved enough of his earnings to justify the experiment, he went to the city of New York in quest of employment and opportunity.

His heart beat fast and hard as he thought this night of his first Sunday in the great city. Stimulated by the kindly advice of the godly farmer from whom he had just separated, he went to hear Henry Ward Beecher preach the Gospel of the Lord. The preacher seemed to be on fire with his heavenly theme. Frederick Sterling, during all his brief and inexperienced life, had never heard such a masterly

presentation of the truth as fell at this time from the lips of this eminent divine.

The sermon was addressed especially to young men, and was an irresistible exhortation to self-sacrifice in the ministry of the Word. It seemed to Frederick Sterling that the preacher's eyes were constantly fixed upon him, and that every sentence was a message to him personally, exhorting him to devote his life to the proclamation of the Gospel. Young and impressionable, he did not resist the Master's call, but left the church with his mission in life determined upon. He would preach the Gospel—he would sacrifice himself in the interests of his fellowmen.

Through great effort, much privation and excessive toil, in spite of discouragements and hindrances, he forced his way into college, graduated at last with honor, qualified himself for the ministry, and entered upon his chosen career. Having labored for two years in the East, he was called to the pastorate of the church at Stonington in the state of Illinois nearly three years prior to the opening of this narrative.

All of these facts passed in review before the mind of Frederick Sterling as he sat motionless in his armchair, looking dreamily into the fire. Then came a thought of the embarrassment to which he had been subjected by the sin of his parents, and the blood rushed to his face, and the perspiration gathered in drops upon his forehead. He sprang to his feet, locked his hands behind him, and strode energetically up and down the room. He spoke aloud, as, even in his calmer moments, he was accustomed to do.

"The future of my life is not more mysterious than the past. I'm certainly as ignorant of the beginning as I am of the end. There is silence each way—no word, no echo, no intimation of the fact—only silence, a dead silence."

During the utterance of these words he had turned his eyes toward the fire without taking even the slightest notice of the hissing wood or sputtering flame. He had gazed at the picture of Paul as at a bare wall, and he had overturned the chairs which supported his drying clothes without a break in his thoughts. So, as he turned to resume his chair, he would have looked upon the window, with the stream of light reaching out into the yard, and the thick darkness on either side and beyond, without being awakened from his dreaming by so common a phenomenon. But when, in the border of the darkness, barely discernible in the gloom, he beheld a muffled figure, slightly bent forward, as of some one seeking to see, and yet to be shielded from being seen, he came to himself with a shock and an exclamation of surprise, and quickly approached the window. At the same time the figure disappeared in the darkness.

"Well, well, what is the meaning of this?" he asked himself, half aloud. "The face and clothes looked like a woman's—like—like Mrs. Raymond's. But why should Mrs. Raymond be turning spy? And on such a night as this! And so soon after her husband's funeral! The thought is absurd. And yet Mrs. Raymond has acted very strangely since her husband's death, and one hardly knows what to expect of her next. Her manner toward me has certainly changed—she is more reserved—she seems to be almost afraid of me. But the poor woman is crazed with grief, and this may account for her eccentricities."

Having lighted a lantern, Mr. Sterling went out into the yard. He listened intently, but heard not a sound save the rattling of icy twigs and the barking of a dog. He examined the spot where the stranger had stood, but found no lingering footprints upon the sleet-covered ground. Re-thinking himself of his horse, he went to the stable, only to find the unmolested animal quietly and contentedly finishing his supper. Abandoning what appeared to be a fruitless search, he returned to his study, drew the curtains and re-occupied the armchair. He was thinking now of his deceased friend. The transference of his thoughts from himself to Mrs. Raymond, and from her to her husband, was natural enough.

"Poor Raymond!" he said, with a sigh. "We may never know what cut him down. They say he received a letter last summer which agitated him greatly—that he burned the

letter and went East the next day to buy goods, or, rather, said he was going to buy goods; but the fact is that he made no purchases, and the object of his trip remains undisclosed. He came back a changed man, wearing a saddened, care-worn look. Then came the visit of the tall stranger, and then suicide. The letter and the tall stranger, the Eastern trip and the suicidal act, are linked together in some unaccountable manner. And now he is gone—cut down in the prime of life—and some dreadful secret has gone to the grave with him. Little did I think one year ago that his body would go to-day under the sod!"

At this moment the glowing end of a large stick of wood which had protruded over the grate and had been slowly separating from the body of the stick as the fire flamed into the room and then roared up the chimney, rolled from the grate upon the hearth, and thence, in broken fragments, upon the rug. The smell of burning wood called Mr. Sterling to his feet. With a few swift movements of the hand, he brushed the coals back from the rug. He turned to the desk where the lantern was burning brightly, and abstractedly lifted the notes of his sermon, examined the sheets of paper to see that they were arranged in order, and then laid them on the pages of the open Testament. The removal of the notes exposed a photograph of Esther Raymond. The preacher's eyes kindled with warmth as they rested on the beautiful picture. He raised the card toward his face as if he would have pressed it to his lips, and then suddenly arrested his hand, and resolutely laid the image down.

"Such happiness is not for me," he said. "There is Harrison Masters, who loves her devotedly—who comes of a wealthy and influential family—but he is an agnostic—"

A knock at the door, a vigorous, imperative knock, interrupted Mr. Sterling's reverie. With lantern in hand, he traversed the hall, and threw open the door.

"Why in the world do you live here like a hermit? Why don't you get married, or close the parsonage and go to a boarding-house?"

To these words of salutation from Reuben Masters, Mr. Sterling made no direct answer, but, with a pleasant greeting, led the visitor to the study and seated him in a large rocking-chair. The lawyer's passion for rocking-chairs was well known in the community.

"This is a cozy nest, sure enough," began Mr. Masters, as he extended his limbs before the grate, and gently rubbed his bald head with the palm of his right hand. "It is a good time and place to have a quiet talk on a very important subject." He searched the preacher's face with his keen black eyes, hoping all the time for the discovery of some avenue whereby he might safely approach the subject which had brought him to the parsonage.

But the preacher was stirring the fire with the poker, and made no remark.

"Well, poor Raymond is dead and buried," said Mr. Masters, presently. "He was a good citizen and a good neighbor, and I'm sorry he's gone. But he wasn't a church member, and he took his own life. I suppose you preachers consign him to eternal perdition. You dodged the question in your sermon this morning. Come, now, Sterling, tell me what you preachers are going to do with poor Raymond."

Here ensued a discussion of the truth or falsity of Christianity, in which each of the disputants maintained his position with vigor and ability.

Now, Reuben Masters had begun this conversation with a firm resolution not to say disagreeable things, however great the provocation. By pursuing this policy he had hoped to accomplish the object of his visit without resort to threats or violence.

But Reuben Masters was proud, selfish and overbearing. He was accustomed to see men shrink from his withering anger and fierce denunciation, and then, at a friendly smile or a familiar slap on the shoulder, forget the insult and do his bidding again. He was duly conscious of the power of his imposing presence and sonorous voice. When, therefore, his searching black eyes and curling lips and loud words failed to awe the preacher into any manifestation of

timidity, he became exasperated, and forgot his good resolutions. Suddenly changing the subject, he said:

"My daughter Winifred has been attending your meetings, and you have been exerting some kind of a mysterious influence over her. I was a fool for ever letting her set her foot in your church. But I had no idea she could be so easily imposed upon. The young people go to church as they go to many other gatherings, that they may see one another and while away the time. And I trusted Winifred, and let her go, not thinking for an instant that she could be caught. And now, what is the result? Winifred, who used to be cheerful and happy, the life of the household, is now in constant distress over her lost and undone condition, as you preachers express it. Peace has departed from my roof, and life there is hardly tolerable."

"Has your daughter become less attentive to duty—less faithful to her daily tasks?"

"Winifred never neglects a duty, Mr. Sterling."

"Has she become less tender, less affectionate?"

"Oh, she is tender enough as far as that is concerned. The fact is she is just a little too tender—hysterical almost. She talks about religion constantly. You have drilled your nonsense into her head with such skill that she has become a convert to your faith, and has undertaken the work of converting the whole household. If a man says 'damn,' she looks horrified. She used to take no notice of an occasional oath. If a man takes a dram, she shudders. She used to like the taste of wine herself. She used to be a worshiper of the dance, but now she would rather nurse some sick old granny (the sicker and the raggeder the better) than go to a ball. She wants to join the church. Wants me to join. Wants her mother to join. Wants her brother to join. Wants everybody to join. I tell you, Sterling, my house has become a hell on earth, and you are responsible for it. You have not been content to appeal to my daughter from the pulpit; you have sought to influence her with personal appeals in private conversation. We may not be able to prevent you from preaching your doctrine from the pulpit, but we do have the right to draw the line at what you call your personal work. And for that purpose I have come here to-night—to notify you never to enter my house again, and to forbid you talking to my daughter on any subject at any time or place."

"Be reasonable, Mr. Masters," said the preacher. "I could not be faithful to my trust without pressing the question of salvation upon your daughter's attention, and that, too, in private as well as in public."

"Then you admit your guilt? You admit that you have personally urged my daughter to join the church?"

"I admit that I have asked her to become a Christian. I am glad to be able to admit it. I have done no more than my duty."

"Sterling, you have done a sneaking, cowardly act!"

"Why so, Mr. Masters?"

"Because you have sought, without my knowledge, to induce a member of my family, an inexperienced girl, who is not able to protect herself, to embrace a religion which I believe to be false; a religion which would convert her into a slave. Such an act is base and cowardly!"

"Mr. Masters, do you not profess to be a free-thinker? How, then, can you have the hardihood to say that your daughter shall not also be a free-thinker? I know what you are seeking to do. You would make her think as you think and live as you live. This is, indeed, a fair example of what you mean by free thought. It is the throttling of every thought that is not in accord with your own views."

"You have taken advantage of her youth and inexperience——"

"Her youth and inexperience," exclaimed Mr. Sterling, interrupting the lawyer and speaking rapidly. "You have fed her from infancy with the teachings of skepticism. You have sought to preoccupy her mind with every *ism* which might promise to antagonize Christianity. And now, at the first conflict of truth with error, truth is victor, and you hasten to my room with the complaint that advantage has been taken of your daughter's youth and inexperience! It

would be the part of manhood to acknowledge your defeat and to suffer your daughter to become a Christian."

"Sterling, you have influenced my daughter against her enlightened judgment by an appeal to her passions!"

"I have not, Mr. Masters. I have asked her to divest herself of prejudice, to search the Scriptures, to examine the evidence, to let her heart come in contact with the pure life of the Saviour, and then to determine for herself whether or not he is the Christ. And she has told me she believes; and the hot tears have run down her cheeks as I have spoken to her on the great theme of salvation; and she would have yielded to her Saviour ere this, but for her dread of your inhuman opposition——"

"And then," cried Mr. Masters, with a terrible oath, "you advised her to join the church even against the will of her parents and regardless of consequences!"

"She is certainly of age, Mr. Masters, and has the right to think and act for herself."

Mr. Sterling looked steadily into his visitor's eyes; and the lawyer realized that he had encountered a personality quite as invincible as his own.

"Sterling, Sterling," cried Mr. Masters hoarsely, "I'll horsewhip you if you ever speak to my daughter again. Do you hear me? And if she joins your church, I'll drive her from home! I'll drive her from home!"

With bitter oaths he left the house, slamming the door as he departed.

Mr. Sterling, with burning eyes fixed upon the picture of Paul above the writing-desk, and with a voice trembling with intense feeling, repeated the words of Paul: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God."

Then he knelt beside the chair and began to pray.

(TO BE CONTINUED.)

"There are few things we need more to guard against than discouragement. When once we come under its influence it makes us weak, robbing us of our hope and making cowards of us. Many a life is discrowned and drawn down to failure through discouragement."

The Incarnation of the Lord. Charles Augustus Briggs. Published by Charles Scribner's Sons, New York.

Many who know of Dr. Briggs' long struggle for Christian liberty in the matters of the historical and literary study of the Bible know little of his devout and reverent faith in our divine Lord and Savior. This book consists of a series of ten sermons fully and devoutly tracing the Biblical side of the Incarnation. Those who have read Mr. Gore's excellent work on the Incarnation and other works which treat the subject either from the ecclesiastical, dogmatic or historical standpoint will appreciate the thorough Biblical treatment which Dr. Briggs has given this most important subject. Preachers have so many works in their libraries on the Atonement, but so few on the Incarnation. A true Biblical theology must appreciate "the religious environment of the apostolic times," and this Dr. Briggs seeks to do. The book is given to the public in the hope that "it may remove difficulties, resolve doubts and lead many to a firmer faith in the incarnation of our Lord." Those of us who have had the privilege of studying under Dr. Briggs can testify to the fact that his loyalty to incarnate Son of God confirmed our faith. This scholarly and spiritual treatment of a great subject will not confirm the doubting but illumine the devout believer. The Biblical idea of the Incarnation is unfolded just as it presents itself in the Word of God. Beginning with "The Son of Man from Heaven" the following subjects are luminously treated, viz.: Born of a Woman Under the Law; The Self-Impoverishment of the Lord; The Kenosis; The Epiphany of Our Savior; Made Like Unto His Brethren; The Advent of God; The Word Made Flesh; Born of a Virgin. In his closing words the author comprehensively says: "It is sublime to think of the Son of God becoming man. Other religions think of the incarnation of their gods. It is still more sublime to think of Him as a babe in the Virgin's arms. That thought has been the favorite one of Christian art. But vastly more sublime is that doctrine which can only be represented by the poet's art, the Son of God beginning his earthly existence as a holy thing conceived by the Virgin. The Son of God would begin at the very beginning of human substance, and so live through the whole life of man until death and the abode of the dead, that He might consecrate every moment of human existence, and redeem all that belonged to human nature."

## AMONG THE NEW BOOKS

### WOMEN AUTHORS OF OUR DAY IN THEIR HOMES.

In this day and age of much book making it is rare to find a book of more sterling worth than that just issued by James Pott & Co. and written by Frances Whiting Healy—"Women Authors of Our Day in Their Homes." It is a thor-



MRS. HUMPHREY WARD'S HOME.

oughly enjoyable and instructive work, bringing the reader *en rapport* with the home life of twenty-seven of the best well-known authors of the day, and giving the special characteristics of each one that has brought her into prominence and endeared her to the hearts of thousands. There seems to be a general interest as to the lives within the walls of houses where books grow into life, be it simple or be it grand, and this book will be read with avidity and profit by all classes who are in touch with the literature of the day. It is illustrated with seventeen half-page cuts, which in themselves are a work of art, emphasizing the homes—now a whole house and again only a library, a work-room, a corner or a clear-cut face. It opens with an introduction giving a record of some of the pecuniary returns that were desired by authors from their books one, two and three generations ago, showing the advancement and growth made both by men and women, not only in literary recognition, but pecuniary success, ending with a summary of the value of authorship in money "in the long twilight or gloaming before the dawn of a golden age," by Bayard Taylor, with whom a retrospect concerning rewards and recompenses was always more or less a favorite pastime. "Wealth," he wrote to a Western firm in 1877, "is never obtained in this country, or perhaps in any other, by the highest pursuit and most permanent form of literary labor. Emerson is now seventy-four years old, and his last volume is the only one which has approached remunerative sale. Bryant is in his eighty-third year, and he could not buy a modest home with all he ever received in his life from his poems. Washington Irving was nearly seventy years old before the sale of his works at home met the expenses of his simple life at Sunnyside. I have no reason to complain of the remuneration formerly derived from the works which I know possess slight literary

value. But the translation of 'Faust,' to which I gave all my best and freshest leisure during six or seven years, has hardly yielded me as much as a fortnight's lecturing." I wish I had time and space to take up the different homes in detail, but can only sketch in a few points, hoping to interest the reader so that he or she will add this agreeable and instructive book to his or her library.

Marion Harland (Mrs. Terhune) has her country farm on Ramapo Lake in the picturesque valley of Pompton, in New Jersey. Here she does the most of her work and "her immense correspondence through a large newspaper syndicate keeps her in touch with all classes of American women. Of this branch of her work she speaks with enthusiasm. It is like keeping my finger upon the pulse of universal womanhood," she says, feelingly. "The labor is a continued pleasure." Agnes Repplier has revived the art well nigh lost in these days of the essayist. There is no province of the essayist she has not touched and there is nothing she has touched that she has not adorned. Her wisdom is illuminated by her wit, and her wit is controlled by her wisdom," so said Dr. Horace Howard Furniss on the 22d of February, 1902, when the University of Pennsylvania honored him with the degree of doctor of letters. Into thousands of homes her voice has brought learning and elevation, purity and refinement, and her Fireside Sphinx, with well-sheathed claws, will play immortally in the fields of Asphodel with Lesbius sparrow."

Frances Hodgson Burnett has a home both in America and England. She is so well known from her "Little Lord Fauntleroy" and other stories that her home life depicted by this author will be read with great interest.

Amelia Barr, Louise Chandler Moulton, Mrs. Humphrey



HOME OF FRANCES HODGSON BURNETT.

Ward, Mrs. Sherwood, Mrs. A. L. Whitney, Margaret E. Sangster, Ruth McEmry Stuart, Mary E. Wilkin, Julia Ward Howe, Elizabeth Stuart Phelps and many others have a place in this book. Read it; it is sure to win a host of friends.

There are plenty of people who will follow the devil all the way to the pit if he will salt the path with money.

He who receives a good turn should never forget it; he who does one should never remember it.—Charron.

## THE QUIET HOUR CALENDAR

**Thursday, June 4.**

"He that overcometh shall inherit all things. And I will be his God and he shall be my son."—"He that sat upon the Throne."

"Like a boat on a river," says Emerson, "every boy runs against obstructions on every side but one. On that side all obstructions are taken away and he sweeps serenely over a deepening channel into an infinite sea." When you have found your true calling nature will not oppose your progress with barriers. There will be no straining or pulling against your inclinations. Hardships and difficulties will be powerless to hold you back from the success that is to be yours by divine right.—Success.

**Friday, June 5.**

### THE EVENING LIGHT.

By D. H. Ela, D.D.

As when one feels at even  
The sunset chill steal on,  
The dew-damp of approaching night,  
The shadow of the fading light  
In silence and alone—

And listens in the stillness  
For sound of footstep near,  
The laps of waves along the shore,  
The dip and sweep of passing oar,  
Nor voice nor song may hear—

Then sudden through the twilight  
Across the flowing stream,  
One welcome voice of hail and cheer  
Sounds through the darkness sweet and clear,  
And kindling watch fires gleam.

Thus waiting by the river,  
Which noiseless flows between  
This land of devious, toilsome ways,  
Of clouds and storms, with many days,  
And that as yet unseen—

Just when the shadows gather  
And darkness veils my sight,  
I'll listen for the hail and cheer,  
Rejoice to find my succor near  
And watch fire's guiding light.

—N. Y. Christian Advocate.

**Saturday, June 6.**

### THE HIGHEST HEROISM.

There is a yet harder and higher heroism—to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little occasions; to accept unmurmuringly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride and all restlessness in a single regard to our Savior's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour storms a breach, or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world, but he is one of God's heroes; and though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—Dean Farrar.

There never was an idea started that woke men up out of their stupid indifference, but its originator was spoken of as a crank.—O. W. Holmes.

**Sunday, June 7.**

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Phillips Brooks.

### The Hours.

Why talk of years and centuries and ages?  
What mean such mighty scrolls of time to thee?  
It is the hours that proffer thee their pages  
Whereon to trace life's brief epitome!

—Clarence Urmy.

**Monday, June 8.**

Duty comes to us as something hard, and we shrink from it. No one is a large man if he does not feel that his duty is larger than himself.—Alexander McKenzie, D. D.

How to get rid of forebodings for the future is not always an easy task. A membership in the Don't Worry Club is not sufficient for it. To close your eyes to a present evil or an impending evil does not change the character or fact of the evil. Jesus never taught the doctrine of denial or indifference. The Stoics tried

that before he came, but they left no mark upon the world save a dull fatalism. Jesus would banish worry, not only because we cannot change things, but because the future is in God's hands, therefore in safe hands; so he taught a lesson in faith. There is a great difference between indifference to the future and faith in God for the future. He who refuses to worry because he doesn't care is not a great remove from the animal that does not worry because it does not know. It is only when God fills the circumference of the future that one can look into it—and not worry.—The Baptist Union.

**Tuesday, June 9.**

### My Prayer,

I pray for strength, O God!  
To bear all loads that on my shoulders press  
Of thy directing or thy chastening rod,  
Lest from their growing stress  
My spirit sink in utter helplessness.

I pray for strength to run  
In duty's narrowest paths, nor turn aside.  
In broader ways that glow in pleasure's sun,  
Lest I grow satisfied,  
Where thou from me thy smiling face must hide.

I pray for strength to wait  
Submissively when I can not see my way,  
Or if my feet would haste, some close-barred gate  
Bids my hot zeal delay,  
Or to some bypath turns their steps astray.

I pray for strength to live  
To all life's noble ends, prompt, just and true;  
Myself, my service, unto all to give,  
And, giving, yet renew  
My store for bounty of life's journey through.

I pray, O God, for strength,  
When, as life's love and labors find surcease,  
Cares, crosses, burdens to lay down at length,  
And so, with joy's increase,  
To die, if not in triumph—in thy peace.

—William C. Richards.

**Wednesday, June 10.**

"Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."—Jesus.

### Omnipresence.

"Nothing is created vainly," saith my soul. "All things that are have a deep, unfathomed meaning—falling leaf or shooting star. There is one whose tender love is folded in the buds that blow. Thou canst hear his holy footfalls in the dropping of the snow. His starry isles of heaven, and all that lives and moves and is; Even the heart-throbs in thy bosom are the echoing of his."

—Thomas Bailey Aldrich.

### Sing O My Soul.

MARY ALICE MOODY.

Sing, O my soul,  
When bright the sun shines o'er thee;  
When skies are blue and pleasant is the way;  
Praise thou the Lord  
For all his tender mercies;  
His loving care surrounds thee, day by day.

Sing, O my soul,  
Though rough the way, and dreary;  
Christ is thy Guide and thy companion dear;  
Storm-clouds and foes  
But draw him closer to thee;  
Fear not life's dangers, for the Lord is near.

Sing of his love  
Who died that he might save thee;  
Sing of the power of Christ, the risen One;  
Sing of the home  
Awaiting thee in glory,  
Where thou shalt hear the Master's glad "Well done."

So shall thy way  
Be full of joy and gladness;  
Strong and enduring shall thy life-work be;  
And when thou comest  
To thy Father's mansions,  
Abundant entrance shall be given thee.

Archdeacon Farrar tells about a boy who took a flower with him to his work every morning. He put the flower on his desk in the schoolroom, and when asked why he did this he replied that the flower was to remind him of God and keep him from evil thoughts. So should every beautiful thing we see of God's handiwork serve to keep us true to him.—Ex.



Comparative report of the financial condition and of work accomplished in six months from November 1 to April 30 by the Chicago Christian Missionary Society:

#### RECEIPTS.

	Nov. 1, 1902, to Apl. 30, 1903.	Nov. 1, 1901, to Apl. 30, 1902.
Balance from last quarter...	\$ 315.84	\$ 269.27
From C. W. B. M. ....	750.00	375.00
From A. C. M. S. ....	928.42	1,023.32
Churches and Missions—		
First .....	\$ 27.74	\$ 80.50
Englewood .....	67.37	53.47
Jackson Boulevard .....	25.99	25.65
Hyde Park .....	30.00	25.00
Harvey .....	45.00	18.00
Garfield Boulevard .....	15.00	10.30
Irving Park .....	.....	4.74
Ashland .....	5.00	
Douglas Park .....	13.19	
Northwest Mission .....	5.50	
Maplewood Mission .....	10.00	
Evanston .....	10.00	
Central .....	35.07	
North Side .....	23.55	
Metropolitan .....	60.00	
	372.91	217.66
Personal donations .....	21.45	64.00
Quarterly rallies .....	18.54	94.36
Syndicate funds .....	5.00	75.00
Bulletin subscriptions .....	2.50	
Supplying by Evangelist .....		60.60
	\$2,414.66	\$2,179.21

#### DISBURSEMENTS.

Supplementing missions and meetings—	
West Pullman, 3 weeks' meeting .....	
Humboldt Park .....	15.00
Ashland .....	44.00
Harvey .....	166.66
So. Side Colored Church .....	156.67
Douglas Park .....	36.25
Northwest Mission .....	275.00
Garfield Boulevard .....	35.00
Austin .....	60.00
Maplewood Mission .....	200.00
Chicago Heights .....	30.00
Rallies .....	69.60
	1,073.18
Printing and Stationery .....	33.00
Postage and Incidentals (Rent \$3,000, Nov. and Dec.) .....	23.75
A. Larrabee, salary .....	73.06
W. B. Taylor, salary .....	275.00
Printing and mailing to M. B. M. Mission Bulletins .....	124.19
Rent .....	70.00
Returned to C. W. B. M. "Austin Fund" .....	100.00
Syndicate funds .....	133.00
Cash balance April 30 .....	812.48
	\$2,414.66

#### Resources April 30.

Cash on hand .....	\$ 1903.	1902.
Note Ashland Church .....	\$ 817.48	\$ 203.23
Douglas Park "account" .....	275.00	25.00
Due from A. C. M. S. "2 for 1" .....	430.00	
Due from A. C. M. S. direct pledge .....	303.38	444.20
Due from C. W. B. M. for April .....	125.00	41.67
	125.00	375.00
	\$2,070.86	\$1,089.10

#### LIABILITIES.

	April 30.	1903.	1902.
Due A. Larrabee on salary .....		\$ 125.00	\$ 75.00
Irving Park appropriation .....		100.00	100.00
Humboldt Park Syndicate .....		25.62	49.92
Maplewood Mission Trust Fund .....		56.54	56.54
Austin and Moreland appropriation .....		133.32	
Austin appropriation .....			200.00
Permanent Loan Fund .....		100.00	
Douglas Park Syndicate .....		330.00	
Ashland Syndicate .....		280.00	
So. Side Colored Church Trust Fund .....		111.80	
Note to Church Extension Board Humboldt Park loan .....		220.00	
Harvey appropriation .....		23.32	
Ashland appropriation .....		33.33	
Douglas Park appropriation .....		50.00	
Maplewood appropriation .....		35.00	
Garfield Bou'l'd .....		11.00	
Chicago Heights .....		29.85	
Wilmette .....		3.99	
W. B. Taylor .....			314.40
Advance payment 1 mo. C. W. B. M. ....			125.00
Advance payment pledge First Church .....			38.00
Excess assets over liabilities .....		402.09	130.24
		\$2,070.86	\$1,089.10

#### WORK ACCOMPLISHED.

Nov. 1, 1902, Nov. 1, 1901,  
to to

Apr. 30, 1903. Apr. 30, 1902.

#### Churches and Missions contributing to City

Mission work .....	14	7
Missions and Churches assisted financially ..	10	8
Pastors supplemented .....	9	4
Meetings held by these Pastors and Special Evangelists .....		
Evangelists .....	7	5
Weeks of revival meetings .....	23	17
Mission Churches organized .....	2	0
Accessions to members from meetings .....	93	
Accessions to membership from organization of Missions .....	53	
	— 146	70

Inasmuch as a new system of carrying on the city mission work has been inaugurated this year, it is thought a complete report of the work in general in every reportable detail should be made. The value of having pastors located permanently and giving their entire time to the work in their fields can hardly be reported or even estimated, but this is without doubt very important.

One of the most encouraging features of this six months' work is the increased number of churches contributing to the work. While the amount of money given is also considerably more than last year, the fact that double the number of churches have shown their interest is even more significant. The church that is supported by many small contributions has a much wider usefulness and usually accomplishes more good work than one which is supported by a few large contributions. This same rule is true in everything; therefore we are anxious that every one of our churches and missions contribute to this work this year, even if only one dollar can be raised, that will show the spirit and inclination and that you are watching with interest how things are going.

To those who responded to the special January offering this report will indicate the way their money has been used. It is very earnestly hoped they will feel like doubling their gifts again soon. Remember that only half of the year has passed and that our expenses the next six months will be considerably more than the first half, because there are more missions being supported. There are three more where pastors should be located at once.

It is hoped that the importance of this work and the necessity that every one be interested and a supporter of it, will be apparent.

W. R. Faddis, Treasurer.

# AT THE CHURCH

## THE PRAYER-MEETING.

SILAS JONES.

*The Man Who Was Not at Prayer-Meeting.*

Topic June 10: Jno. 20:19-29; Heb. 10:25; Jude 19.

The man who does not attend some of our modern prayer meetings is to be congratulated. He has missed a dreary hour. In too many churches the prayer meeting has a name to live and is dead. The preacher looks forward to it with a feeling of dread and he has a sense of glad relief when the ordeal has been passed. The good people that attend the meeting come because the ideas of duty prompt them to do so. They believe the church cannot prosper without the prayer meeting and their loyalty to the church makes them loyal to the prayer meeting. They do not expect the latter institution to give them any help in understanding the problems and in bearing the burdens of life. There is no spontaneity in the service. The speeches and prayers are not glad expressions of Christian experience. As soon as the benediction is pronounced the tongues of all are loosed and there is enlivening conversation on topics of interest to every one.

On the other hand, there are prayer meetings that bring refreshment to the souls of men. In them earnest, sensible people talk together concerning their common faith, the difficulties and triumphs which come to all who believe in Christ. The business of being a Christian is an everyday business and its problems are real, not imaginary. There is great variety in the life of the Christian. He has to face many different situations and he has opportunity to observe how the hard things of life are dealt with by those whose hearts are sustained by an unshaken faith in the divine goodness and by those in whose hearts this faith does not have a place. When enlightened and active Christian people meet they can say something worth hearing. They recognize that they need one another and they seek to aid one another in the work of life. When a man carries his religion with his daily life there is no necessity that he should repeat the same prayer once a week for fifty-two weeks in the year and fifty-two times a year for forty years. New sorrows and new joys, a richer and deeper life will come to expression in his prayers and talks. We like to hear people talk sense about religion. The man who never hears what the upright and courageous in heart have to say about life is missing what he cannot afford to miss.

The man who is not at prayer meeting is often in a crowd that displays not one-tenth of the intelligence manifested in the prayer meeting. He shuns the Christian gathering because of its dullness and he goes off to find a crowd of men whose heads are not large enough to contain one idea of the first rank. The conversation in which he engages is neither entertaining nor ennobling. But it costs him no great effort and therefore he likes it. What the man who stays away from the prayer meeting and the man, or rather the woman, who attends both need to do is to think seriously and long on the great questions of sin and holiness. When we think deeply on these questions we can find some way of communicating our thoughts to one another. If the prayer meeting be the best place for the interchange of thought to the prayer meeting we shall want to come. It will then be a useful institution. To be absent from it will be a misfortune.

Our brains are seventy-year clocks. The angel of life winds them up once for all, closes the case and gives the key into the hands of the angel of the resurrection.—O. W. Holmes.

## CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

*"The Rechabites."*

Topic June 7: Jer. 35:1-6; 18, 19.

Robert E. Speer puts the whole question of total abstinence in a single sentence: "There are three classes—drunkards, drinkers and abstainers; the best is furthest from the worst." Let the logic of this statement come to possess our young men and we will raise up

### A Race of Rechabites.

But before we raise up this new race we will have to manage to introduce more such fathers as Jonadab, the son of Rechab. Truly theirs was a noble genealogy. Turn to the tenth chapter of II. Kings and read the stirring tale of Jehu and his comrade in strenuous conflict, Jehonadab, the son of Rechab. When Jehu met him "he saluted him and said to him, 'Is thine heart right, as my heart is with thy heart?' And Jehonadab answered, 'It is!' 'If it be, give me thy hand.' And he gave him his hand; and he took him up to him into the chariot." And there was no man in Israel more worthy to ride in the king's chariot or valiant to fight the battles of freedom and righteousness. He was the noble sire of worthy sons.

The point of it worth noting is just this: He had a right heart. Doubtless he had his failing, as Jehu, the fearless rider. But they were men of conviction and courage. They believed in the strenuous life and lived it with heroic devotion. They were men for the times—the

### "Rough Riders"

of the age of bitter strife between the remnant of faithful Israelites and the worshipers of Baal in the reign of Ahab. And the sons of such men were just the ones to fight the moral issues of that time and of our age as well. For, after all, the great moral questions are much the same in all climes and times.

The problem of strong drink is still the ever-present issue that fronts sober-thinking, serious-minded men. It is a religious question to-day as it was in the days of Israel's conflicts. It is impossible to separate the vital moral and spiritual issues. "Righteousness, temperance and the judgment to come" were the things of which Paul reasoned before Felix, the Roman governor. And these are the things that need emphasis in the pulpit and in the press. There are more total abstainers to-day than ever before, I am assured. But it must be confessed there are all too many tipplers among those who ought to know better and do better. There is a want of conscience and abiding conviction among many who are prohibitionists, at least in sentiment. We need a

### Revival of the Rechabites.

We need men—total abstainers, downright prohibitionists, who stand on the platform, "We will drink no wine all our days; we, our wives, our sons, nor our daughters."

## A LITTLE SERMON ON HABIT.

This is what a minister has to say (in the *Household*) about habit, etymologically:

"Habit" is hard to remove. If you take away the first letter, "a bit" is left. If you take off another letter, you still have a "bit" left. While if you take off another the whole of "it" remains. If you remove another it is not "t" totally used up. All of which goes to show that if you wish to get rid of a bad habit you must shake it off altogether.

Live not so much upon the comforts of God as upon the God of comforts.—Mason.

## THE BIBLE SCHOOL

## Lesson II.

## Paul at Rome.

JUNE 14.

Study vs. 16-31. Commit vs. 30, 31. (Read Acts 28:1-15.)

**GOLDEN TEXT:** Rom. 1:16. I am not Ashamed of the gospel of Christ.**LESSON:** Acts 28:16-24, 30, 31.

AMERICAN REVISION.\*

16 And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

17 And it came to pass, that after three days he called together those that were the chief of the Jews; and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: as who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. 18 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought whereof to accuse my nation. 19 For this cause therefore did I entreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. 20 And they said unto him, We neither received letters from Judea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. 21 But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

22 And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. 23 And some believed.

24 And he abode two whole years in his own hired dwelling, and received all that went in unto him.

25 Preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ, with all boldness, none forbidding him.

## INTRODUCTION.

**TIME.**—The statement made by Luke in Acts xxvii, 9 that the Fast was now already gone by enables us to fix within certain limits the time of their leaving Fair Havens. The fast of Atonement day on the 10th of Tisri was the most important and went by the name of *the Fast*. As the feast of Tabernacles occurring on the 15th of the same month is passed over without mention, it is possible that they sailed before it was held. In 59 A. D. the Fast and the feast fell on the 5th and 10th of October respectively. Between these dates the voyage was continued from Fair Havens and two weeks later ended with shipwreck upon Melita, the modern name of which is Malta. The three months' stay upon the island and the time taken for the journey to Rome would bring the beginning of our lesson in the early spring of 60 A. D.

## PLACE.—Rome.

Luke calls the inhabitants of Malta, where they landed after the wreck, barbarians, but this means nothing more than that they did not speak the Greek language. They treated the unfortunate travelers kindly and ministered to their wants. Great was their amazement that Paul suffered no harm from the bite of the viper that fastened itself upon his hand and they thought that he must be a god. The Apostle and his companions are entertained by Publius, the chief man of the island, whose father, sick with fever and dysentery, is cured through prayer and laying on of Paul's hands. Other miracles of healing follow. Having remained there three months until navigation was safe, they sailed for Italy in a ship of Alexandria whose sign was The Twin Brothers—that is, Castor and Pollux, Roman deities worshipped as patrons of sailors. Their image would be painted or sculptured on the prow of the vessel. Their first stopping place after leaving Malta was Syracuse, about one hundred miles north. Three days later they passed on to Rhegium, near the southern extremity of Italy, a city under the protection of the same Twin Brothers to which the ship was entrusted. Here waiting a day for a favorable wind, on the next day they arrived at Puteoli, which was one hundred and eighty-two miles almost due north of Rhegium and was to Rome what Liverpool is to London. The name Puteoli, modern Pozzuoli, is Roman in its origin and was due either to its wells (*pulei*) or, as some think, to the putrid odor of its sulphur springs. Here, one hundred and forty miles from Rome, the voyage ended and the rest of the journey was to be overland. Christianity had already been planted in Puteoli at the time of the visit of Paul and his fellow-travelers, and at the earnest request of the brethren they tarried there for seven days. It may seem strange that a prisoner on his way to the capital for trial should have been permitted to stop here for a week, but we gather from Luke's account that Paul was treated by the centurion Julius with great consideration and granted special favors. The natural route from Puteoli for Julius to take with his prisoners was to Capua on the famous Appian way and thence along that road to Rome.

One delegation of disciples from Rome met them at the

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Market of Appius, forty-three miles distant from the city, and another at The Three Taverns, ten miles nearer, causing Paul to thank God and take courage. In Rome he enjoyed great freedom for a prisoner. For two full years he lived in his own rented house and received all that came to him, preaching the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him. Besides preaching the Gospel while a prisoner at Rome he writes the epistles to the Ephesians, Colossians, Philemon and Philippians, sometimes called the Epistles of the Imprisonment. Luke closes his history of Paul in Acts with a triumphant tone, but leaves much unsaid that we should be glad to know. The result of the Apostle's trial is not stated, but the hopes expressed in his epistles, the privileges granted him by the Roman authorities, the absence of any definite serious charges, and the delay in bringing him to trial all point to an acquittal.

## EXPOSITION.

## I. Paul's Statement to the Jews. 16-20.

16. *Entered into Rome.* After the shipwreck Paul and his fellow-prisoners, including Luke, made their way to Rome, and on the way he met the disciples from neighboring cities and was cheered by their company. *Abide by himself.* The Apostle was not compelled to remain in the state prison as an ordinary prisoner, but was given permission to live by himself, guarded only by the soldiers to whom he had been committed.

17. *After three days.* His first concern everywhere was to meet the Jewish people and speak to them concerning Christ. The Gospel was for the Jew first, and then for the Gentile. He lost no time therefore in calling together the leaders of the Jewish colony in Rome. *Brethren.* Paul claimed the privilege of a Jew and the rights of their meeting places and gatherings. He wished to know whether they had received reports against him and were inclined to oppose his work in the capital. He therefore tells them of his arrest as a result of the hatred of the Jews in Jerusalem.

18. *Desired to set me at liberty.* This would have been the judgment of the Romans had not the Jews opposed it and thus delayed the issue.

19. *Constrained to appeal.* The appeal to Caesar was the right of every Roman citizen, and Paul had resorted to it, first no doubt to secure the liberty too long delayed, and secondly to secure safe conveyance to Rome, where he had long desired to preach the Gospel. He had already written to the church at Rome, informing them of his desire to be with them (Rom. 1:10-15). *Not that I had ought.* Paul is careful to say that he had no enmity against his own people, but appealed to Caesar simply to save himself from further persecution.

20. *For this cause.* To make this statement and to get the Jews resident in Rome to understand his motives and mission, he had called them together. *The hope of Israel.* The one thing which all the nation had eagerly longed for and expected was the coming of the Messiah. Paul is the proclaimer of that Messiah, and for his sake all of his sufferings have been endured.

## 2. Paul's Preaching in Rome. 21-24.

21. *Neither received letters.* It was apparent that the Jews in Judea had not informed their brethren in Rome concerning Paul's work or their opposition to him. *The brethren.* This phrase is used here of the Jews, not the Christians. Paul was not speaking to believers, but to those who belonged to his own nation and had not accepted Christianity.

22. *We desire to hear.* Now that the question of Paul's work was raised they were anxious to know his estimate of Christianity. *This sect.* They referred to the church in the contemptuous manner of those who belonged to the orthodox communion that despises all departure from its teaching. *Spoken against.* Such was certainly the fact regarding Christianity in the apostolic days, especially among the Jews.

23. *Appointed him a day.* They asked for a conference at which the Apostle was to fully declare himself. *Unto his lodging.* Paul could not go to any public place. They therefore came to him. *The Kingdom of God.* Preaching the Gospel as he was accustomed to preach it wherever he went. *Concerning Jesus.* Paul discussed the question of the claims of Christ from the words of the Old Testament. *Both the Law and the prophets.* The two great divisions of the Old Testament. *Morning till evening.* This shows the earnestness of the discussion and the zeal of the Apostle.

24. *Some believed.* This was the result wherever the Gospel had been preached, and yet Paul had already explained the fact that many heard only to deny. It is apparent that this latter class was far larger, and as a rule the Jews in Rome were enemies of the church.

## 3. Two Years of Labor. 30-31

25. *Two years.* During this time some of his most spiritual epistles were written. "He crowned this labor with the writing of the epistles to the Ephesians, which is perhaps, the profoundest and sublimest book in the world." *His own hired dwelling.* Where Paul secured funds to meet his needs we cannot tell. It may be that something of his family inheritance had been saved by him against the time of need. Or it may

be that such friends as the church at Phillipi sent him gifts of money (cf. Phil. 4:10-19). *Received all.* We know that Paul's life in Rome must have been a busy one. Here he wrote four of the epistles, Ephesians, Colossians, Philemon and Philippians, and directed widespread missionary work throughout the church.

31. *Preaching and teaching.* His abode was the center of earnest activity, from which went forth the influences of the Gospel in all directions. Even the imperial court was in some measure leavened by the Apostle's preaching (cf. Phil. 1:12-14; 4:22). *With all boldness.* Such a character as Paul's overcomes obstacles and yields nothing to discouragement. *None forbidding.* He had the freedom of his own house, and his guards were not only tolerant, but probably in some instances converted by him. With these words the book of Acts abruptly closes, just when we should like to know more of that intensely interesting life which has done so much to interpret Christianity to the world.

#### PRACTICAL APPLICATION.

Vs. 17-20. The Apostle to the Gentiles had learned from his Master how to combine the wisdom of the serpent with the harmlessness of the dove. He had at last reached Rome, a prisoner accused by his own people. But he will not suffer his cause to come to trial without making an earnest attempt to set himself right with his nation. So he sends for the chief men among the Jews of Rome, and makes a frank statement of the occurrences which led to his arrest and transportation to Rome, assuring them that he has not come to bring accusation against his own nation, but solely from the necessity of saving himself from the unjust charges brought against him in Jerusalem. What a lesson in courtesy does the Apostle teach us here. It might well rebuke the spirit in which we too often preach the truth, and make it needlessly offensive. Many a preacher of the "primitive Gospel" needs to learn this "primitive" way of proclaiming his message. It is no sign of loyalty to Christ that we so preach his claims as to arouse all the baser passions of men against us and our plea. Speaking the truth in love is the apostolic recipe for furthering the growth of the body of Christ. With the increasing desire for unity among the followers of Jesus which is manifest to-day, there is little, if any, need for such an advocacy of our plea as arouses the spirit of sectarian animosity. It is easier to draw men to the truth by exhibiting its divine beauty in gracious words and brotherly conduct than to drive them by harsh language and contentious behavior.

Vs. 21, 22. Prejudice could not argue against such magnanimity as this. Although they had heard the "sect of the Nazarenes" spoken against in all quarters as a pestilent heresy, they could not refuse to listen to a man of such gentle and frank a disposition, and one who declared his bonds to be the result of his holding fast to the hope of Israel. There is no preaching to which men will not listen, when approached with proper courtesy. Even the most pestilent cranks can gain a hearing for their vagaries when they learn to use the gentle method of approach. The unspeakable doctrines of Mormonism find acceptance with multitudes by reason of the kindly way and insinuating courtesy with which its missionaries begin their propaganda in a community. Where the people in disrepute are built upon the eternal truth of Jesus Christ, it needs only a hearing to gather hosts of believers about their standard. The world will soon discover that the evil name bestowed is not deserved. Good character can well afford to wear a bad name in the service of truth, for reputation is sure to follow character in due time, and the detractors of to-day will be the advocates of to-morrow.

Vs. 23, 24. An all-day interview testifies to the deep concern of both preachers and auditors. As in every such instance, there were different results, according to the spiritual attitude of the hearers. Some sought only to know the truth, that they might embrace it. These readily believed, when Paul had shown them from the scriptures that Jesus was indeed the Christ. Others, who had been described by the prophet Isaiah as having hardened their hearts, stopped their ears and shut their eyes (in other words, yielded to inveterate prejudice), refused to believe, and went their way to scoff and oppose. The will has much to do with faith. Men who say they cannot believe mean, if they would be honest, that they will not believe. Such is the attitude of many souls, and such the explanation of many Christian lives. Light has come into the world, and they have loved darkness rather than light, because their deeds are evil.

Vs. 30, 31. A prison for a pulpit, yet that pulpit was heard throughout the Eternal City, and not alone the despised Jews, but members of Caesar's household, listened to its message, and received the Nazarene as Lord and Savior. No station is too humble, no quarters too mean, to afford the Gospel a stage upon which to display its supernal glory and power. He need never be ashamed of the Gospel who is not a shame to it, for his faith will shine through prison walls, if need be, to enlighten the way of men.

#### LESSON ILLUSTRATION.

*Christian Prisoners' Comfort.* Savonarola wrote his commentaries on Psa. 31-51 during his months of imprisonment before his execution, which show that though he had much

spiritual conflict, neither his faith nor comfort yielded. The hymn "Jerusalem, My Happy Home," was in one of its versions composed by Francis Baker, while a prisoner in the tower and in the same fortress Sir Walter Raleigh composed his "History of the World" and wrote poems. Everybody knows that Bunyan's "Pilgrim's Progress" was the fruit of his labors in Bedford jail; and as the joy bells of the New Jerusalem kept ringing in his ears, he forgot the vileness of the cage wherein he was confined. James Montgomery wrote a whole volume of "Prison Amusements" while he was confined in York Castle, the victim of political injustice, and the hymn beginning "Spirit, leave thy clay," was composed in the same place on the occasion of the death of one of his fellow-prisoners. *Peloubet.*

*Not Forsaken.* The great traveler, Mungo Park, found himself once in an African desert parched, and hungry, and exhausted, and hopelessly lost. He thought his end had surely come, and in despair he threw himself upon the ground to die. He thought himself forsaken of God. Just then his eye fell upon a little tuft of moss of extraordinary beauty. He said to himself: "There is a God, and he is not afar off and up—a God on a throne somewhere ruling constellations and guiding suns in their courses—but he is right in this place of my strait and my distress. Here is his work. This exquisite tuft of moss. If I could see the flash and hear the rumble of his chariot wheels in the sky I could not be more certain of his existence and of his care than I am now. Here he is, and his face looks out from the folds of the mantle of the spring which has produced this little plant." Thus seeing God, his faith revived, and with his faith his courage and his strength. He pushed his journey until he came to safety and plenty. Tell me: Was Mungo Park a fool? Seeing God in the desert plant saved his life. Was there no God there to be seen? Was the man simply acting the part of a fool? The fool says in his heart there is no God; but nature says in her heart, and in every color and feature of her blushing face on this spring morning, "There is a God, and he is here." The living spring is the voice of the living God. The spring in its new given glory is nature with serene and beautiful brow, and with uplifted hand full of strength and power making oath before the universe that God is and that God is everywhere present.—The Treasury.

#### A Sympathetic Jewel.

A gentleman went into a great jewelry store, where he saw many magnificent diamonds gleaming with their yellow light. As he passed along he observed one jewel that was lusterless, and said to the attendant, "That has no beauty about it at all." But his friend put it in the hollow of his hand and shut his hand, and then in a few minutes opened it and said, "Look now." There was not a place on it the size of a pin head that did not gleam with the splendor of the rainbow. "What have you been doing with it?" the gentleman asked. The jeweler replied: "This is an opal. It is what we call the sympathetic jewel. It only needs the warmth of the human hand to bring out its wonderful beauty.—Dr. Dunning.

#### Greatness in Perceiving Greatness.

It is easy to see defects. It is not so easy to see beauties. It took less of a man to discern mistakes in grammar in the ordinary speech of such a man as Dwight L. Moody, when he began his evangelistic work in Chicago, than it did to see his real power as a speaker, that held in attention to him such hearers as Lord Cairns, and Mr. Gladstone, and George Bancroft, and the Emperor of Brazil. Was it littleness or greatness that caused one to perceive the defects, and not the power? Such a preacher as Horace Bushnell was quickest to perceive signs of marked capacity in a young preacher. A dull and stupid preacher could have recognized defects and lack in the young man quite as well as Bushnell. Napoleon and General Grant were remarkable for their power to perceive ability in men under them. Yet commonplace men could see defects in such men as quickly as the great commanders. It requires greatness to perceive signs of greatness. A little man can see littleness. Do we give that evidence of greatness or of littleness in passing on our fellows—S. S. Times.

#### Definitions at Home.

A prize was offered recently by the London Tit-Bits for the best answer to the question, "What is Home?" Here are a few of the answers which were received:

"A world of strife shut out, a world of love shut in."

"Home is the blossom, of which heaven is the fruit."

"The golden setting, in which the brightest jewel is 'mother's'"

"The father's kingdom, the children's paradise, the mother's world."

"The center of our affections around which our best wishes twine."

"The jewel-casket, containing the most precious of all jewels—domestic happiness."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."

## HOME AND THE CHILDREN

### Morning Prayer.

Oh, hear the birds, how sweet they sing!  
Their melody fills all the air;  
With grateful praise their songs do ring.  
Oh, hark! that is their morning prayer.

The little flowers so pure and bright  
Now raise their drooping heads so fair.  
They bow and greet the morning light—  
They bow to say their morning prayer.

Insects humming away the time;  
The gentle breeze with perfume rare;  
The fleecy clouds from southern clime  
Together say their morning prayer.

Now, if sweet Nature sings loud praise,  
Oh, we, God's own, should never dare  
To fall our hearts in love to raise  
And offer him our Morning Prayer.

Josephine Grote.

### How to Pray.

Those who pray with power cling by simple faith to God and obtain their answer.

Those who pray with power persevere, in the face of obstacles, in their petitions.

Those who pray with power are in earnest with their supplications and "wrestle" with God.

### HOW BABY BEGAN THE SUNDAY SCHOOL.

Maude W. Madden.

Baby was three months old. He was a boy who held his head up. He stared at all the strange things around him as if he had opened his blue eyes in an unexpected land. He was a white baby. He had lived in Tokyo, the capital of Japan. He was now on his way to Fukushima, the capital of Fukushima state, some 200 miles north of Tokyo. Almost as soon as the train started baby began to attract attention. Old women chattered at him, matrons tried to coax him with cookies, men guessed at his age. Children are at a premium in Japan, in spite of its surplus population. A white child is more of a curiosity than an elephant. Numberless questions were asked about baby's nourishment, how often given, regularly or not; how many hours of sleep, how often bathed, how clothed, and—everything, for Japanese ways are not our ways.

After nine hours our train stopped at Fukushima. Our home was but a few blocks from the station, so we walked. Mr. Madden carried baby, and I walked beside him (Japanese wives always walk behind their husbands), and four Japanese girls who were to live with us followed.

As we passed through the station gate into the city the cry, "The foreigners have come," preceded us up the street. In less time than it takes to write it, we were led, escorted and followed by a crowd a circus might envy. Baby was the attraction, though I remember of hearing one big boy say as he crowded close to me, "I'm going to see if her eyes are green! Yes, they are!" he shouted back. But baby was the first white baby they had ever seen. I was glad when we reached the big gates of our future home, but the crowd followed us even onto the porch, a good natured but curious crowd. How could we send them away? We had come to teach them

of the Christ whom multitudes followed unrebuked. Yet, these showed no signs of leaving us. After a while I took baby in my arms and stepped out on the porch. I greeted them in my poor, but best, Japanese, saying, "I know you want to see baby, but we are very tired. This is Thursday. If you will come here Sunday, that is the third day after this, I will let you see baby. We have come here to tell you about Jesus. We will have a school for that teaching Sunday. Come then at 9 o'clock and you shall see baby again. Now good-bye." Seeing they did not comprehend me, my Bible woman (one of the four girls) told them again what I had said. Reluctantly they went away, and the big gates were shut.

Before we were up the next morning—and for many mornings—the yard was full of curious people—not all children in size, either. The gates had to be opened early for the milk, vegetables and fish men. Needless to say, the house was crowded Sunday morning. Baby was exhibited, and Sunday school was begun. After a year there we moved to another city. From that small beginning a church of over sixty members and a Sunday school nearly as large have grown. Baby is now a big boy of six years. He is invited every Christmas to Fukushima. He goes if he is able, and he always receives the choicest gifts on the Christmas tree from the little brown cousins who remember him in love. Their pleasure and applause are greatest when he sings to them the own songs in their own native language.

Sendai, Japan.

### "DARLING."

B. H. Williams.

Most languages have terms of endearment, whose melody surpasses any in ours; but the blunt, unmusical English has given to mankind one word which above all others possesses power to stir the human breast.

Without a parallel in any other tongue, our "Darling" stands a revelation in its lovingness.

"Darling" we share with all nations; "Darling" is ours alone.

Darling!

Breathe the word over to yourself; dwell on the love-cadence that it has! Repeat it again and again. Does it lose by one iota the deep richness of its meaning?

Other words pall upon the mind and become mere empty sounds; but is it so with this?

No! Repetition only adds significance; even as in the old Temple days, the High Priest, pausing before the Veil to contemplate its mysterious beauty, may have seen that beauty grow as he gazed.

Darling, is indeed the Veil in the Temple of Language. Beyond it is no type, no symbol, but only the Shekinah's glory.

What said those lovers, as they stood

beneath the arbor, secure from every eye save that of the pale moon?

What said they? A score of things: plans and hopes, doubts and fears—

Nay! But when all such were done with and forgot; when their entwining arms clung closer than the tendrils of the vine above them; when their lips met in a kiss of purest love; what said they, then?

What? Darling!

What, when the nuptial knot securely tied, husband and wife turn toward each other; one, now, for life; while the past sinks like the land from an outward-bound ship, and the future lies dim and misty; but equally little reck they of past or future; for she leans on him in perfect trust, and he supports her proudly—enough for her, to love and to lean; enough for him, to love and to support. Ah, what say they, then? Darling!

Darken the windows! Hush each footfall, each tone! The Giver of Life is here!

What says that mother, from out whose agony a second self has come to her?

Yes! We know what that love-word will be long ere she gathers strength to implore the benison of heaven upon "Mother's Darling."

Darken the windows again; darker and darker yet! Not a movement, not a syllable, now!

What says that mother, whose first-born lies in the arms of death? What word falls from her pale lip, as kneeling beside the bier, her heart reaches out into the unknown infinite?

It is the same; ever the same!

"Sleep on and take your rest, my darling!"

Darling, is indeed the epitome of all; for the sum of life is Love, and the sum of Love is Darling.

Danielson, Conn.

### SNAP, PUSH AND GO

#### Is What One Should Get From Food.

A young St. Louis lady learned a food lesson she won't forget. She says: "I suffered from indigestion for nearly ten years and although I tried all kinds of foods for breakfast I could not eat any of them until one day I discovered Grape-Nuts and now I wonder how I ever did without it.

"I am a stenographer in a business office and need all the energy possible, but I formerly spent the greater part of every morning wishing I had gone without breakfast, for I was continually reminded of it by the uncomfortable distressed state of my stomach. How much ability I lost through this I could not tell you, but now all is different for I eat some fruit and a saucer of Grape-Nuts and work hard all the morning and never think about my stomach until lunch time comes.

"I feel the good effects of Grape-Nuts in a sharpened brain, better memory and increased thinking capacity. The only difficulty I have about it is that I never want to limit myself to the required amount, for I love it so." Name given by Postum Co., Battle Creek, Mich.

There is a reason why Grape-Nuts sharpens the brain.

It's fun to make new and delicious desserts by the recipe book found in each package of Grape-Nuts.

## The Christian Century

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densed as much as possible. News items are  
solicited and should be sent in promptly.

### NEWS AND NOTES

"Should America fail, the world will  
fail."—Leavening the Nation."

W. H. Bagby, Phoenix, A. T., writes:  
"Six added since last report; one by con-  
fession.

Rollin C. Ogburn preached memorial  
sermon for the G. A. R. at Lewiston, Ill.  
Three additions since last report.

C. J. Tanor has begun his work in De-  
troit, Mich. Bro. J. H. Reese has been  
supplying since Bro. Noonan closed his  
work.

G. W. Burch after a six years' suc-  
cessful pastorate at Webster City, Iowa,  
will close his work the last Lord's day in  
September.

Harry E. Tucker, Murphysboro, Ill.,  
reports five additions. Bro. Tucker will  
preach the memorial sermon for the I.  
O. F., June 7:

The Foreign Christian Missionary so-  
ciety has a beautiful certificate which it  
will send to the Sunday school reaching  
its apportionment.

J. W. Kilborn, Washburn, Ill., reports  
\$102.00 for Foreign and \$113.00 for Home  
Missions. Our churches are "growing  
in this grace also."

E. E. Coporthwaite, Saginaw, Mich.,  
reports two more additions. Preached  
the sermon for the G. A. R. Home Mis-  
sions nearly tripled.

E. F. Randall, pastor of the Burrill  
Street church, Swampscoot, Mass., began  
a series of evening lectures with a talk  
on "Abraham the Friend of God."

J. W. Ball, Dorchester, Ill., reports  
\$8.25 raised for Home Missions. Bro.  
Ball spoke on Memorial day in the Opera  
House to a large audience.

T. W. Cottingham, state evangelist,  
who has just closed a three weeks' meet-

ing at Sheffield, Mo., with 14 additions.  
G. E. Jones has been called as pastor.

Clizer-Gay—Married at the Christian  
parsonage, Savannah, Mo., Sunday, May  
24th, 1903, Mr. Herman Clizer of Savan-  
nah and Miss Rose Gay of Whitesville.

A. L. Clinkinbeard of the University  
of Chicago supplied at Hammond, Ind.,  
the last two Sundays. One confession.  
C. J. Sharp, the regular minister, has  
been ill.

"Mr. Kincaid, after years of devotion  
to foreign missions, declares that the  
planting and nurturing of churches in  
America is our first and best work for  
the world."—"Leavening the Nation."

H. G. Waggoner writes: "The new  
church at Allerton, Iowa, will be dedi-  
cated June 14 by Dr. H. O. Breeden.  
There have been seven additions to the  
church since I began work two months  
ago."

O. D. Maple, pastor at Lawton, O. T.,  
is in the midst of an excellent meeting.  
A union communion service was held  
last Sudnay in which the various pastors  
participated. There have been fourteen  
additions to date.

E. W. Brickert has resigned at Hous-  
ton, Texas, to enter the evangelistic  
field. His work is highly commended.  
His wife is a cultured Christian woman  
and a singing evangelist, whose work is  
favorably known.

H. A. Denton delivered the baccalaureate  
sermon for the high school graduat-  
ing class at Warrensburg, Mo. The  
Daily Star says: This address on the  
"Limitations of Knowledge" had been  
prepared with much care and was a  
scholarly and eloquent address.

B. S. Farrell, Watseka, Ill., reports  
three added since last report. Bro. Farrell  
preached the baccalaureate sermon to  
the graduates of Milford High School  
May 24th. Bros. Brooks and Tapp of  
Ladoga, Ind., are assisting in a meet-  
ing.

M. M. Davis, pastor Central church,  
Dallas, Texas, preached the baccalaureate  
sermon before the North Texas  
State Normal School at Denton on the  
24th of May. The school has almost 500  
students and the graduating class num-  
bered 80.

The Cosmopolitan for June has a num-  
ber of interesting articles, a number of  
which will be pleasing to the artistic  
taste. Albert Shaw, editor of the Re-  
view of Reviews, contributes a very  
readable article on journalism in the  
series on making choice of a profession.  
An article of no less importance is the  
one on the "Household" series.

A philanthropic Disciple of Cleveland  
has just made a direct gift of \$500 to our  
National Benevolent Association for the  
use of the Orphanage at 1552 Broadway,  
Cleveland. Feeling sure that an investi-  
gation of the ministry of this association  
will commend it to all benevolently in-  
clined, correspondence is solicited by  
General Secretary, George L. Snively.

The United Society of Christian En-  
deavor has organized a Christian En-  
deavor Correspondence School with  
Francis E. Clark principal. Its object is  
"to increase the efficiency of every  
Christian Endeavor worker; to improve  
the work of every society; to train a  
band of skilled workers in every church;  
to develop soul winners for Christ." This  
is a timely move.

The twenty-second anniversary ex-  
ercises of the Tuskegee Normal and In-

dustrial Institute was held May 27 and  
28. The entire number to receive diplomas  
or certificates was over one hundred.  
Principal Booker T. Washington in his ad-  
dress said: "Of all the men and women  
who have gone forth with the diploma  
or certificate of this institution, after  
diligent investigation I cannot find a  
dozen who are in idleness."

These are anxious days in the Home  
Office. The churches have not sent in  
their offerings with the usual prompt-  
ness and the many brethren whose ap-  
peals have been waiting to know what  
the May offering would do are dis-  
appointed in not receiving any favorable  
word. It will be a great loss if our  
Home Offering does not show a large  
gain this year. There is still hope that  
the delayed offering means a larger of-  
fering and for this we sincerely hope.

Bro. J. G. Waggoner of Princeton re-  
signed his pastorate to take up the Field  
Secretaryship of Eureka College. The  
Princeton church tendered him and his  
estimable wife a royal farewell recep-  
tion and presented the retiring pastor  
with a beautiful gold mounted cane and  
his wife a beautiful ring. The pleasurable  
sociability of the evening was enlivened  
with music, toasts from the members and the leading ministers of  
the city and refreshments.

"Forty years ago New England Con-  
gregationalists were giving one and a  
half million dollars to home missions in  
ten-year periods. To-day, they are giv-  
ing three and a half million dollars in  
the same period of time. Then their  
conviction of faith and ability prompted  
them to give 87 cents per member per  
year. To-day they are cheerfully con-  
tributing \$1.43 per member for the same  
cause. They have more than doubled  
their aggregate contributions, and nearly  
doubled their individual gifts, while  
their numerical strength has increased  
only about one-third."—From "Leaven-  
ing the Nation."

### EXPERT TESTIMONY.

#### Coffee Tried and Found Guilty.

No one who has studied its effects on  
the human body can deny that coffee is a  
strong drug and liable to cause all kinds  
of ills, while Postum is a food drink and  
a powerful rebuilder that will correct the  
ills caused by coffee when used steadily  
in place of coffee.

An expert who has studied the subject  
says: "I have studied the value of foods  
and the manufacture of food products  
from personal investigation and wish to  
bear testimony to the wonderful qualities  
of Postum Cereal Coffee. I was an ex-  
cessive coffee drinker, although I knew it to be a slow poison. First it affected my nerves and then my heart,  
but when I once tried Postum I found it  
easy to give up the coffee, confirmed  
coffee fiend though I was.

"Postum satisfied my craving for cof-  
fee and since drinking Postum steadily  
in place of the coffee all my troubles  
have disappeared and I am again healthy  
and strong.

"I know that even where coffee is not  
taken to excess it has bad effects on  
the constitution in some form or other,  
and I am convinced by my investigation  
that the only thing to do if health and  
happiness are of any value to one is to  
quit coffee and drink Postum." Name  
given by Postum Co., Battle Creek, Mich.

"Home missions was never begun with an eye to financial returns, yet in less than 100 years it has created and reared a constituency of grateful children, which pay back in twenty-five years, dollar for dollar, all that home missions has cost in 100 years."—"Leavening the Nation."

J. H. Hopwood writes hopefully of the new educational project to which he has been called, Virginia Christian College, Lynchburg, Va.: "I feel sure the college enterprise will give much new life and strength to the cause of Christ in Virgin and adjoining states. We feel assured of one hundred people who will give \$100 or more, besides finding the one hundred sisters who will give \$35.00 each to pay for the furniture in a room. The whole work so far has been happily in the spirit of Christ and the good will of the people.

## If Nauseated use



It washes away offending and fermenting matters, cleanses and refreshes the entire alimentary canal, prepares the stomach to receive and digest proper food. It contains no narcotic or poisonous drug; has been used and commended by American physicians for over 55 years.

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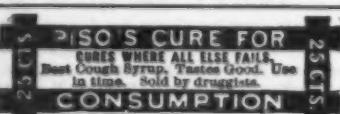
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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use  
in time. Sold by druggists.

CONSUMPTION

## CHICAGO

Prof. Ott was out of the city last Sunday on an extended lecture tour. The associate pastor preached in the morning. One addition by letter. In the evening a memorial service was held. Capt. W. P. Black gave a most excellent address.... Prof. Ott will preach next Sunday morning and evening.

On Thursday night little Wallace Darsie passed over the river. Funeral services were held Friday afternoon and the body was taken to Cleveland for interment. Bro. Darsie and his family have the sympathy of all in their bereavement.... Bro. H. B. Robinson of Chicago University, preached for the Jackson Boulevard church Sunday morning and evening.

The work at Ashland avenue is in the best condition since the organization of the church. Pastor J. F. Findley gave the memorial address for the G. A. R. and Ladies' Relief, who attended the church in a body. In the evening Bro. Findley gave an illustrated lecture on "Constantinople" to a large audience. One confession.

J. V. Updike had a good hearing at the Bush Temple last Lord's day. His subject next Sunday will be "Home or Hell," after which he goes to Hot Springs, Ark., to continue the meeting now being held there by Geo. F. Hall, who returns to his pulpit June 14. Mr. and Mrs. Updike have taken membership at the Temple and Bro. Updike expects to assist in the work as his health will permit.

**Metropolitan.**—Dr. Scoville was called to Arcola, Ill., last Sunday to dedicate the new church. Over \$7,000.00 was raised—more than enough to meet all indebtedness. In his absence Claire L. Waite delivered a most helpful sermon to the morning congregation. The evening service was given over to musical departments of the church and a most excellent sacred concert was enjoyed. Bro. Larabee addressed the prayer meeting last Wednesday evening. There were 125 present. Arrangements have been made for a large tent which will be located at the corner of Irving avenue and Harrison street. Services will be held there next Lord's day if weather is favorable.

The American Christian Missionary Society has received annuities since the last report as follows: A friend, Michigan, \$200.00; Mrs. Mary M. Myers, Winfield, Kan., \$250.00; Henry E. Jackson, Bishop, Ga., \$50.00; L. Harvuo, Panora, Iowa, \$2,000.00; Mrs. Tabitha R. Graham, Washington C. H., Ohio, \$100.00; Friends, Indiana, \$1,000.00; Mrs. Jennie Withers Smith, Lexington, Ky., \$200.00; J. W. B. Smith, Amelia, Ohio, \$1,000.00. The Annuity Plan is growing in favor with our brethren. Remember the Home Board will give 6 per cent interest, payable semi-annually, free from taxation, to any one over fifty years of age. We earnestly recommend the Annuity Plan. Write to Benjamin L. Smith, corresponding secretary, Y. M. C. A. Building, Cincinnati, Ohio, and he will send you an Annuity Booklet free of charge, and this will give you all the details.

## IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are Any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved by paying attention to the kidneys.

It is the mission of the Christian Century to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

## WASHINGTON CHRISTIAN COLLEGE.

The first session closed May 27. It was a satisfactory session. There were more than forty students in all departments. Fourteen were engaged in advanced college work and this was a larger number of the kind than we had expected for the first year. Two of them had been to college as many as four years each before coming here. Every one in the literary department will return next session, except one, this being her fifth year in college. They gave a commencement program excellent in every respect. The students were from Massachusetts, Iowa, Louisiana, Pennsylvania and nearer states. From the thoughtful, unsolicited letters we have had, and the quiet statements that have been made to us, already the probabilities are that the number will be doubled next fall. But our aim is quality of work rather than numbers. Daniel E. Motley, Washington, D. C.

## GREATEST OF ALL TONICS.

Horsford's Acid Phosphate  
Nourishes, strengthens and imparts new life and vigor. Cures indigestion, too.

## PROVISIONAL PROGRAM

Of the Twenty-Eighth Annual Convention of the Missouri Christian Bible School Co-operation, to Be Held in Joplin June 15 to 17, 1903.

Monday noon to Tuesday noon, Endeavor session; 2 o'clock, quiet half hour, meditation, song and prayer, led by J. R. Blunt, Richland; 2:30, address, J. T. McGarvey, Carthage; 3 o'clock, round table, "The good we may get from this meeting as individuals, societies and churches," led by Charles E. Robinson, Joplin; 3:45, Endeavor round table, led by E. H. Williamson, Butler; 7:30, a model Christian Endeavor meeting, led by Mrs. Pearl Kier, Joplin; 8 o'clock, address, "The Teaching Power of a Godly Life," A. W. Kokendoffer, Mexico; 8:30, address, C. F. Stevens, Trenton.

Tuesday morning, June 16—8 o'clock, Bible study, "The Prophets of Israel," J. W. Ellis, Plattsburg; 8:30, conference, "The Work of the Committees," led by W. H. McClain St. Louis; 9 o'clock, address, "The Past, Present and Future of Christian Endeavor," J. N. Crutcher, St. Louis. Report of State Superintendent, Claude E. Hill, Pleasant Hill; Bible study, "The Kings of Israel," C. M. Sharp, Columbia; round table, led by David Lyon Odessa.

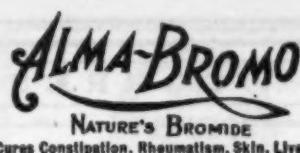
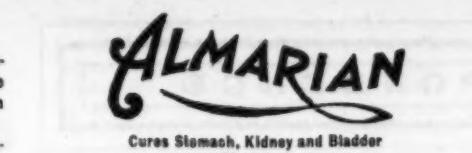
Tuesday Afternoon—Bible school session: Praise service, led by F. J. Yokley, Marionville; "How My Lessons Are Prepared Each Week," M. D. Dudley, Paynesville; address, "Fragmentariness in Teaching or the Bible Not a Scrap Book," J. H. Coll, Higginsville; "Next Sunday's Lesson Taught," Pres. E. L. Barham, Camden Point. Reports of (1) the Board, H. F. Davis, corresponding secretary; (2) the treasurer, Mrs. H. F. Davis, St. Louis; (3) of the Fieldmen. Address, "What Does Jesus Propose for the Young?" B. F. Hill, Plattsburg. Song Service and Prayer, led by J. A. McKenzie, Grant City; president's annual address, W. H. McClain, St. Louis; address, "How Much Is a Child Better Than a Sheep," Crayton S. Brooks, Jefferson City.

Wednesday Morning, June 17—Song service and prayer, led by S. W. Crutcher, Lamar; conference, "The Teacher's Workshop and the Teachers' Training," led by G. D. Edwards, Nevada; round table, "Rally Day, Decision Day Forefathers' Day"; "House-to-House Visitation, Home Class Department," led by R. M. Talbert, Farmington; conference, "The Practicability of Teachers' Meetings in the City and in the Country," led by C. C. Hill, Richmond; address, "Will a Man Rob God?" F. O. Fannon, Sedalia; four papers, seven minutes each, on (a) "Graded Bible Schools," J. D. Greer, Pleasant Hill; (b) "Securing Home Study of the Lesson," Mrs. Bettie Glover Mackey, Bowling Green; (c) "Co-operation of Pastor and Parents," O. A. Ishmael, Drexel; (d) "Wisdom in Soul

## Summer Vacation Trips.

Write the undersigned for a copy of WABASH SUMMER TOUR BOOK, containing many attractive summer vacation tours, with maps, rates, etc.; also illustrated folders telling all about the N. E. A. excursions to Boston and Epworth League, excursion to Detroit in July.

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There is no remedial institution in America offering equal advantages. The resident and consulting staff are physicians of national reputation, men in whom the utmost confidence can be placed. Physicians who know how to care for ill persons and cure them if they can be cured. The special equipment of remedial electrical appliances, Swedish movements, vibrators, oscillators, etc., is complete and no good can be procured. The bath rooms are furnished with solid porcelain tubs. The attendants are skilled experts, and every treatment is under the direction of the physicians. The building is provided with every convenience; the management is liberal; the surroundings homelike and cheerful. In a word, if you are ill go at once to the ALMA SPRINGS SANITARIUM, ALMA, MICH., where Health and New Life await you.

Winning," L. S. Cupp, Platte City. Address, J. P. Pinkerton, Kansas City.

Primary session under the auspices of State Primary Superintendent, Mrs. Mary Wisdom Grant, St. Louis: Devotional service, led by W. J. Lhamon, Columbia; conference, "Helps and Hindrances," led by Mrs. J. H. King, St. Louis; paper, "Primary Work in Smaller Schools," Mrs. P. L. Faulkner, Aurora; paper, "Beginners' Class," Mrs. Lewis Wheeler, Fulton; paper, "A Model Class Program," Mrs. Alice Duckworth, St. Louis; superintendent's address, Mrs. Mary Wisdom Grant, St. Louis; round table, "Child's Training, Kindergarten Methods, Home Made Helps, New Things in the Work, Cradle Roll," Miss Hattie Norval, Kansas City.

Song service and prayer, led by W. F. Hamann, Windsor. Address, "The World Wide Bible School Movement," J. J. Morgan, Kansas City; address, "The Child, the Bible and the Future," E. L. Ely, Slater. Final adjournment Committee: W. J. Lhamon, W. T. Carrington, W. W. Dowling, Mrs. M. W. Grant, J. T. McGarvey.

## EUREKA COLLEGE NOTES.

Commencement week June 14th to 18th....President R. E. Hieronymus will deliver the baccalaureate sermon for the graduating class at the Christian church Sunday morning, June 14th....W. F. Richardson of Kansas City will deliver the commencement address at the Tabernacle June 18th....J. E. Lynn of Springfield gave two splendid addresses to ministerial students of the college a few weeks ago....W. E. Garrison of St. Louis is chosen to address the alumni of the college Wednesday evening, June 17th....R. H. Newton, a senior, was the orator who represented Illinois in the interstate oratorical contest at Cleveland, Ohio, a short time ago. Prof. Clark and F. E. Smith accompanied him. Mr. Newton won an honorable place in the contest....W. H. Cannon of Lincoln, Ill., delivered two excellent addresses before our preacher boys recently. These addresses were helpful and highly appreciated....Six young men, members of the senior class, will be formally ordained for the ministry at the Christian church Sunday evening, June 14th. They are O. L. Smith, J. M. Horn, W. H. Klineder, H. A. Cotterell, R. H. Newton and B. L. Wray. J. G. Quinlan, class of '93, will also be present and ordained. Our pastor, A. W. Taylor, and Prof. Jones, will have charge of the service, assisted by President Hieronymus, Prof. Radford and others....Our three literary socie-

## A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says, if any sufferer from kidney and bladder disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

ties, Adelphian, Periclesian and Edmund Burke, are planning to have an interesting contest in vocal and instrumental music, oration, essay, declamation and debate Monday evening, June 15th. All twelve contestants are hard at work to carry off the honors. These societies will also have a reunion of the old members Wednesday morning, June 17th. It is desired that all former members from abroad be present.

B. L. Wray.

## Additions Reported Last Week.

Baptisms, 877; letters and statements, reclaimed, 90; from Methodists, 22; from Presbyterians, 4; from Baptists, 13; from United Brethren, 2; from Catholics, 4; from unclassified, 31. Total, 1,037. Dedications, 5. Two preachers.

M. L. Buckley.

## "A Delightful Vacation for American School Teachers."

Teachers cannot find a more delightful or profitable summer vacation than a trip to Jamaica—to a foreign land, among foreign people, and surroundings; into the tropics with all its lavish profusion of rare plants, fruits, flowers and exotic vegetation, on every hand, where the atmosphere is so pure and clear, the stars seem nearer and brighter than ever before; where that magnificent constellation, the Southern Cross, appears in all its mystic beauty; where you will find the warm crystal waters of the Gulf Stream flowing on every shore, and the soothing "trade winds" constantly blowing, and so tempering the climate and atmosphere that the thermometer never indicates lower than 70 degrees or higher than 85 degrees. You will find lofty mountain peaks (nearly eight thousand feet high), lovely valleys, beautiful plains, broad, clean, sandy sea beaches where sea bathing is a delight and a healthful tonic; firm, smooth, well-kept roads, permitting delightful strolls, drives or bicycling; excellent hotels and boarding houses at very reasonable rates, suited to almost any purse; an absolute freedom from flies, mosquitoes, reptiles, frogs or fevers. And all this can be reached by a restful sea voyage of five days on the United Fruit Company's splendid "Admiral" steamers, which will sail from Boston every Wednesday and Friday during the spring and summer season. To demonstrate the merits of this unequalled summer vacation, they will offer a reduced rate of \$60 for round trip, including meals and berths, tickets good from May 1 to October 1. In order to secure good state rooms, application should be made at once. Address Passenger Department, United Fruit Company, Boston, for "Tropical Holidays" or any information about Jamaica.

## CORRESPONDENCE

## Nebraska Secretary's Letter.

E. M. Johnson, preacher at Plainview, recently organized a Bible school at Pleasant Valley church with Walter Wilson as superintendent. P. O. address is Ashland....Atwood reports two at Table Rock....Brother Wilkinson will probably not go to Porto Rico till early fall....DeForest Austin is planning a rally at the Antioch church for the last days of June....The secretary presented state work at Falls City on the morning of 17th. Bro. Cole is deep in the hearts of the people there. He is planning a week's rally at Eulo in July, beginning the 12th. Mrs. Cole preaches there once each month....Bro. Ogden is still at Bartley, having meetings between showers....The First church at Lincoln is pushing to pay off another installment on the church extension loan....The district convention of No. 3 was held at North Bend May 12-14. The interest was good. The convention decided to hold a fall meeting, probably in September. The first day will be a preachers' meeting distinctively. F. E. Janes, Fremont, corresponding secretary for this year. Bro. Lobingier supplied at Ulysses on the 17th....T. J. Oliver is preaching at Nemaha church near Dawson....We are now within six weeks of the close of the financial year of our missionary interests. June 30th closes the year, and money to receive credit in this year's report must be mailed not later than June 30th. All remittances that show date of June 30th will be credited and reported in this year's accounts. After that they will appear in the account for the next year. It is now time for the churches and Bible schools and C. E. societies that have not supported this work to do so. In order that our year shall close with no debts the apportionments must be sent in. Some churches that have taken pledges and sent in a part, will need to gather up the remainder and remit it. The work of the year has been pushed as vigorously as the means at hand would warrant, and we expect to show as good a year's work as any previous year, if not better. There is yet much to be done to fitly close the year, and if the churches will respond promptly we can safely go forward. What will you do? And will you do it quickly. W. A. Baldwin, 1529 South Eighteenth street, Lincoln.

## Bethany College Commencement.

Commencement exercises at Bethany College will begin Sunday, June 15th, with the baccalaureate sermon at 11:00 a. m., delivered by J. G. Slayter of Akron, Ohio. The annual address will be delivered by the President on Sunday evening. The evenings from Monday until Thursday inclusive will be given over to the Societies, the Music and Elocution departments, for their anniversaries and entertainments. The annual meeting of the board of trustees will be held on Wednesday, June 17th. The commencement exercises proper will occur on Thursday, June 18th. The graduating class numbers twenty and is con-

sidered a very strong and promising one. It is expected that our commencement this year will be more largely attended than for many years. We are just closing one of the best years in Bethany's history. During the session we have had the largest enrollment of students of any year since the college was founded. In addition to this, more than \$50,000.00 has been secured for our endowment. It is confidently believed by those who are acquainted with the situation that still better things are in store for this old and honored institution. The Alumni and friends of Bethany are cordially invited to come to the commencement and rejoice with us.

T. E. Crambiett, President.

## CHRISTIAN MISSIONARY CONVENTION.

Eighth District, Murphysboro, Ill., June 16-18.

Tuesday p. m., C. W. B. M. session—Devotional service, led by Murphysboro Auxiliary; report of district secretary, Miss Mary E. Nettleton; address, Miss Anna E. Hale; reports from junior societies and question box, led by Marion Auxiliary; lecture, "What do ye More Than Others?" Dr. D. R. Dungan.

Wednesday—Devotional service, led by Hiram Schwartz; lecture, "Our Strength and Our Weakness," Dr. D. R. Dungan; president's address, "Needs of the District," R. H. Robertson; address, "How to Behave Thyself in the Lord's House," H. M. Polsgrove; address, "Missions the Business of the Church," W. W. Weedon; address, "Bible School Work," H. J. Reynolds; lecture, "The Land and the Book," Dr. D. R. Dungan.

## A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc.

FRANCIS CASEY, St. Louis, Mo.

## Would You Care

to be cured of stomach trouble, constipation, torpid or congested liver? Would you like to be sure that your kidneys are always in perfect condition? Would you wish to be free from backache, rheumatism and catarrh of the stomach? The Vernal Remedy Company, 62 Seneca street, Buffalo, N. Y., will send you Free and Prepaid a small trial bottle of their Vernal Saw Palmetto Berry Wine, which makes all of the above troubles impossible. One dose a day of this remedy does the work and cures perfectly, to stay cured. There is no trouble and but a trifle of expense to cure the most stubborn case.

Every reader of The Christian Century who needs it, may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent Free and Prepaid by writing to Vernal Remedy Co., Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and prostate gland it is a wonder worker.

For sale by all leading druggists.

Thursday—Devotional service, I. L. Jenkins; lecture, "Who Wrote the Letter to the Hebrews?" Dr. D. R. Dungan; address, "The Country Churches," J. J. Harris; address, "Christian Endeavor Work," Harry E. Tucker; sermon, H. G. Bennett; devotional service, L. D. Hill; address, "Working Church," W. J. Burner; address, "Educational Needs," W. W. Weedon; district business; address, Gilbert Jones (district evangelist); address, "Some Things That Need to be Said," J. Fred Jones; lecture, "Married People," Dr. D. R. Dungan.

All questions of information answered if you will write Harry E. Tucker, Murphysboro, Ill.

## NEW ENGLAND LETTER.

If there is in this country a more sightly body of water than Passamaquoddy Bay we have failed to see it. Standing near the residence of the pastor of "the Christian Temple" in Lubec, with said pastor, Harry Minnick, and his wife, Mrs. Hardin and other friends, Friday, May 15, we took a farewell view of the bay and its environs. It was a feast to the eyes and to the soul. For four weeks we had been preaching within a few steps of the shore of this delightful bay, and there had not been a single day without its agreeable change of scene. Always there was something



# A SUNDAY-SCHOOL HYMNAL FREE Conquest Hymns NEW AND OLD

The latest and best hymnal for the SUNDAY-SCHOOL, YOUNG PEOPLE'S MEETING and all EVANGELISTIC SERVICES. Nearly three hundred hymns. ALL the GOOD OLD ONES and SIXTY ENTIRELY NEW high-class ones that do not appear in any other book. Ten pages of Responsive Readings. Elegantly bound in vellum, de luxe cloth, \$25.00 per hundred. A sample copy mailed to chairman of music committee.

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**Don't Try to Run Away from Consumption—  
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different. This parting was as that from an old friend who has afforded one for many days entertainment from his best resources. Taking the steamer "State of Maine," at 2:30, we were soon out on the restless waters of the Atlantic, bound for home or for a boarding house in Boston, which now takes the place of home. The visit to Maine was a very useful one. I spoke to large crowds for a month, organized one church and reorganized another, and left the cause of Christ in those parts, it is believed, in a much more hopeful condition. In addition to the work done at the points visited, openings presented themselves for the same kind of work in several others, with earnest requests to come. The field seems to be limitless. The same work could be done all over the state of Maine had we the men and the means to support them.

Though this month's work was done in the midst of one of the greatest fishing interests on the American coast, we did not go a-fishing. No one goes fishing for sport in that community. To ask a Passamaquoddy man to go fishing for sport would be like asking a Kansas or Missouri farmer to take his team and go out plowing corn for sport. It is hard, serious business with them. Still, we were told that a little later in the season there would have been good chances for fishing as pastime, but we could not remain, so came away from the greatest fishing ground we ever visited without casting a line! Some of our Western friends will want a certificate for this, I fear.

Fish are everything about the bay. If they catch plenty of them money is plenty. If they fail, as they sometimes do, people are ruined, business languishes, preachers have to move, etc., through all the variations of "hard times." They fertilize their fields with fish, and manufacture fertilizer for the markets from the offal of the sardine factories. It is strange that so fine a harbor as the bay is has not attracted more of the world's shipping interests. It is protected on all sides, never freezes, has room for the navies of the world and water deep enough for the biggest ships afloat. Eastport ought, it seems to one looking over the conditions, to be a city of hundreds of thousands, rather than the small place of three or four thousand it now is. Albeit Eastport is a nice little place and has the distinction, as its name indicates, of being our furthest city on our Eastern border. We ought to have a church there. There are a score or more of our people living there. If they would all read Bro. McLean's articles on what scattered Disciples have done they would certainly bestir themselves and form a church and build a church house.—J. H. Hardin.

### OHIO LETTER.

I. J. CAHILL.

The fifty-first convention of the Ohio Christian Missionary Society is history. This bit of history was enacted May 25-28 at Lima, famed for her oil—the genuine kind that flows from wells and not from the fertile imagination of promoters—her wealth and beautiful residences. The report of the board shows a total income of almost \$15,000, a gain of \$2,500. The debt of \$1,000 yet remaining on the society was fully provided for at the convention, and the new year is

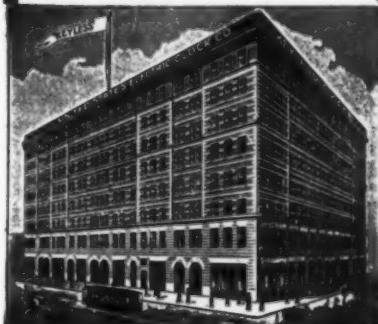


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began "out of debt to stay." The board reported five churches organized, sixty-four assisted, 244 baptisms and 321 other accessions by the state workers.

The convention program was of a high order, as usual. Time (and space) would fail me to tell of the splendid addresses of Slayter, Beattie, Goode, Moninger, Abberley, Wharton, Bright, Moore and Rowlison. All of these addressees were excellent and many were of unusual power. Church extension, home and foreign missions were ably and acceptably represented respectively by S. M. Cooper, P. Y. Pendleton and George Darsie, Jr. None of these ever makes a poor address.

President Slayter set a high standard by his masterly address in the beginning. It is not invidious to say that the best of the wine came at the last of the feast in a magnificent address by Bishop Power, of Washington, D. C., on "The Old Gospel for the New Times."

The whole program was a feast of fat things for the spiritual man. The new officers are: M. L. Bates, president; J. A. Lord and W. S. Goode, vice presidents; recording secretaries, J. P. Allison and M. E. Chatley; corresponding secretary, S. H. Bartlett; treasurer, A. R. Teachout; superintendent Christian Endeavor, H. H. Moninger; Sabbath school evangelist, C. A. Kleeberger; educational secretary, L. G. Batman.

The sessions of the C. W. B. M. had closed when your scribe arrived. However, the Ohio ladies are always in the forefront of progress. The report of the board showed 215 auxiliaries and 4,743 members; \$4,219 were contributed as regular dues; \$2,023.40 as Ohio's special contribution to the work among negroes, and \$2,058.07 for state development.

The old officers were re-elected as follows: Mrs. Anna R. Atwater, president; Mrs. D. P. Wheeler, vice president; Mary Lyons, general secretary; Mrs. F. C. Robbins, treasurer; Mrs. S. H. Bartlett, superintendent Young People's work.

#### Notes.

The singing of the Netz sisters from Toledo and of the Hiram quartette contributed much to the pleasure of the sessions. . . . W. E. M. Hackleman was the genial and efficient leader of song.

. . . S. H. Bartlett was retained as corresponding secretary, of course.

. . . The Christian Endeavorers will support a mission in Ohio. . . . J. H. Lockwood, 80 years young, graced the convention by his presence. . . . J. P. Allison has been called for his eighth year at Uhrichsville. The church is being enlarged and will be the best equipped church in the county. . . . Charles A. Pierce rejoices in that Gallon is out of debt. Other evidences of prosperity abound. . . . C. J. Tanner, the professional entertainer of national conventions, was present to work for the interests of Detroit '03. . . . The next convention goes to Cleveland. . . . Ministerial changes loomed up at the convention: A. J. Sever goes to Mentor. R. W. Abberley from Columbus to Minneapolis, Minn. C. A. Freer, Columbus, has resigned. W. W. Harris will serve New Holland. J. E. Hawes resigned at Greenwich. J. L. Garvin comes to Youngstown. J. R. Ewers will study in Chicago University. W. A. McCartney has gone to Greenville. . . . Howard J. Braselton has arranged for a week's

missionary institute in the church at Ironton. The state and all the national boards will have their interests presented by a representative of their own choosing.

Dayton.

#### CHURCHES OF CHRIST AT THE BEGINNING OF THE TWENTIETH CENTURY.

I desire to call the attention of the ministry, especially, to the forthcoming



work of John T. Brown, of Louisville, Ky., on "Churches of Christ at the Beginning of the Twentieth Century." It is to be a magnificent book, that no interested man among us can afford to be without, and I bespeak for this great enterprise a careful investigation by ministers and the leading people of our

churches. The great feature of the work will be as a compact but comprehensive historic memorial of our churches that will serve all the purposes of an encyclopaedia of our religious movement throughout the world.

J. J. HALEY.

The above engraving is the exact size of the ones which are to appear in the Churches of Christ. The above is an eighty-five screen, while those for the book will be 150 line, the finest which can be made. We could not run such a cut in this paper, as it will only run on enameled book. A sixty-word sketch goes beneath each engraving. The author tells us that he expects to have fifteen hundred pictures of preachers, churches, secretaries, missionaries, etc., besides 400 pages of history, which will be a complete encyclopaedia of our work. In writing to the preachers, we understand the Year Book has been used, and it may be your name is not in the Year Book. If you are not already a subscriber write at once, as composition will be begun on the book in about six weeks. Of course the more preachers and churches represented, the more valuable will be the publication. The author has been very successful in compiling this great work. If you desire a copy of the book send \$5.00 and your photograph and a contract will be sent you later. Address John T. Brown, 317 W. Walnut street, Louisville, Ky.

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auditorium of the college, which was formally dedicated on Wednesday evening, the 27th ult.

Never has the superior training at Christian College told more distinctly and emphatically than at these exercises. The musical programs reached a very high level. Indeed, the piano playing as well as the vocal parts could not be properly classed with ordinary school work at all. The playing and singing were on the level of high concert work.

On commencement night the dedicatory address was delivered by J. H. Garrison, editor of the Christian Evangelist, St. Louis. The audience was an inspiring one. The beautiful, roomy auditorium was filled with a very cultured audience. The brilliant lighting, revealing to the best advantage the beautifully attired young women who occupied the platform where he stood, must have contributed something to the emotions which evidently moved him throughout his entire address. He was really standing in a fair scene, and when the magnificent Steinway grand was touched by one of the young lady graduates a tide of sympathy and fellowship seemed at once to pervade the whole audience.

Mr. Garrison was at his best. He spoke with an enthusiasm seldom equaled, and with an eloquence never surpassed by himself. He depicted the rise and progress of Christian College. He had watched it throughout its different stages of development, and while it had always been worthy of its name, it had, within the past few years, gone forward by leaps and bounds, until it was now undoubtedly the leading female college of the Mississippi Valley. He furthermore related how, with unparalleled generosity, its principals, Mrs. W. T. Moore and Mrs. L. W. St. Clair, had donated the whole property to the Christian brotherhood, to be held in sacred trust by trustees for the benefit of female education. At this point the audience gave evidence of its appreciation by long and hearty applause.

The prospects of the college were never better than at present. In all departments there were forty-three graduates this year. The outlook for next year is that there will not be room enough to accommodate all who will apply for admission. Already an unusual number have engaged rooms.

W. T. M.

"The collateral value of home missions has had many illustrations in American history. It was a home missionary who proposed and advocated, and by the weight of his personal influence engrossed the principles of prohibition in the state constitutions of the Dakotas; and it was the votes of a church-educated people that made it a law. A little later, when the Louisiana lottery, being driven out of the South, sought to impose itself on the new state of North Dakota it was the Christian sentiment of the people, developed by years of home missionary culture, that sent that deadly vampire flying out of North Dakota, and never looking back or staying in its flight until it reached Central America."—From "Leavening the Nation."

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